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THE

COMPLETE MASTER-PIECE

OF

ARISTOTLE

THE

FAMOUS PHILOSOPHER,

DISPLAYING THE SECRETS OF NATURE IN THE
GENERATION OF MAN.

A NEW EDITION REVISED BY
CULPEPPER.

TO WHICH IS ADDED,
A TREATISE RELATING TO PHYSI-
CGNOMY, PALMISTRY, &c. &c.

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ARISTOTLE'S MASTER-PIECE.



PART I.

THE SECRETS OF NATURE DISPLAYED.



INTRODUCTION.

IT is strange to see how things are slighted only because they are common, though in themselves worthy of the most serious consideration. This is the very case of the subject I am now treating of. What is more common than the begetting of children? and what is more wonderful than the plastic power of nature, by which children are formed? For though there is radicated in the very nature of all creatures a propension which leads them to produce the image of themselves, yet how these images are produced after those propensions are satisfied is only known to those who trace the secret meanders of nature in their private chambers, to those dark recesses of the womb where this embryo receives formation. The original of which proceeds from the divine command, *increase and multiply*. The natural inclination and propensity of both sexes to each other, with the plastic power of nature, is only the energy of the first blessings, which to this day upholds the species of mankind in the world.

Now since philosophy informs us, that *Nosce te ipsum* is one of the first lessons a man ought to learn ; it cannot surely be accounted an useless piece of knowledge for a man to be acquainted with the cause of his own being, or by what secret power of nature it was, that coagulated milk (as a divine author calls it) come to be transubstantiated into a human body. The explanation of this mystery, and the unfolding the plastic power of nature, in the secret workings of generation and the formation of the seed in the womb, is the subject of the following treatise ; a subject so necessary to be known to the female sex, that many for want of this knowledge have perished, with the fruit of their womb also ; who, had they but understood the secrets of generation, which are displayed in this treatise, might have been still living. For the sake of such I have compiled this work, which I have divided into two parts in the following manner :

1st. I will show that nature need not be ashamed of her work ; and give a particular description of the parts or organs of generation in man, and afterwards in woman ; and then shew the use of these parts in the act of coition ; and how appositely nature has adapted them to the end for which she ordained them.

2dly. I will point out the prohibition, or restriction, that the Creator of all things and Lord of Nature has put upon man, by the in-

stitution of marriage, with the advantage it brings to mankind.

3dly. I shall shew when either sex may enter into a married state, and be fit to answer the end of creation, &c.

4thly. I shall discourse of virginity, and therein shew what it is, how it is known, by what means it may be lost, and how a person may know that it is so.

In the second part, which chiefly relates to married women, and the preservation of the fruit of the womb, for the propagation of mankind to the world, I shall shew,

1st. What conception is : what is prerequisite thereunto : how a woman may know when she hath conceived, and whether of a boy or a girl.

2dly. Shew how a woman that has conceived ought to order herself.

3dly. Shew what a woman ought to do that is near the time of her delivery, and how she ought to be assisted.

4thly. I shall shew what are the obstructions of conception, and therein discourse largely about barrenness, and shew what are the causes and cure thereof, both in men and women.

5thly. Direct midwives how they could assist women in the time of their lying in, bringing several other material matters proper to be spoken of under each of these several heads which will sufficiently render this book what Aristotle designed it, his *Complete Master-Piece*.

CHAP. I.

A particular description of the parts and instruments of generation, both in Men and Women.

SECTION I.

Of the instruments of generation in men with a particular description thereof.

THOUGH the instruments or parts of generation in all creatures with respect to the outward form, are not perhaps the most comely; yet, in compensation of that, nature has put upon them a more abundant and far greater honor than on other parts, in ordaining them to be the means by which every species of being is continued from one generation to another. And therefore, though a man or woman, were, through the bounty of nature, endowed with angelic countenances, the most exact symmetry and proportion of parts that concurred together to the making up of the most perfect beauty, yet if they are defective in the instruments of generation, they would not, for all their beauty be acceptable to either of the other sex; because they would be thereby rendered incapable of satisfying the natural propensions which every one finds in himself. And therefore, since it is but our duty to be acquainted with ourselves, and to search out the wonders of God in our nature, I need not make any apology for anatomizing the secret parts of generation,

The organ of generation in man, nature has placed obvious to the sight, and is called the yard ; and because hanging without the belly, is called the penis, a pedendo. It is in form long, round, and on the upper side flattish, and consists of skin, tendons, veins, arteries, and sinews, being seated under the os pubis, and ordained by nature for a two fold work, viz. for the evacuating of urine, and conveying the seed into the matrix. The urine which it evacuates is brought to it through the neck of the Vesica Urinariæ, and the seed which it conveys into the matrix, is brought into it from the Visciculæ Seminales. But to be more particular.

Besides the common parts, as the cuticle, the skin, and the membrana carnosæ, it has several parts proper to it, of which number there are seven, viz.

The two nervous bodies ; the Septum ; the Urethra ; the Glands ; the Muscles ; and the Vessels ; of each of these distinctly, in the order I have placed them ; and first, of

The two nervous bodies. These are called so from their being surrounded with a thick, white nervous membrane, though their inward substance is spongy, as consisting principally of veins, arteries and nervous fibres, interwoven like a net. And nature has so ordained it, that when the nerves are filled with animal spirits, and the arteries with hot and spirituous blood, then the yard is distended and becomes erect ; when the flux of the

spirit ceases, when the blood and the remaining spirits are absorbed, or sucked up by the veins, and so the penis becomes limber and flaggy.

2. The second internal part is the Septum Lucidum, and is in substance white and nervous, or sinewy; and its office is to uphold the two lateral or side ligaments and the Urethra.

3. The third is the Urethra, which is only the channel by which both the seed and the urine are conveyed out; it is in substance soft and loose, thick and sinewy, like that of the side ligaments. It begins at the neck of the bladder, but springs not from thence, only is joined to it, and so proceeds to the glands. It has three holes in the beginning, the largest whereof is in the midst, which receives the urine into it. The other two are smaller, receiving the seed from each seminal vessel.

4. The fourth is the Glands which are at the end of the penis, covered with a very thin membrane, by reason of which it is of a moist exquisite feeling. It is covered with a Preputium, or Foreskin, which in some covers the top of the yard quite close, in others not; and by its moving up and down in the act of copulation, brings pleasure both to the man and woman. The extreme part of this cover, which I call Preputium, and which is so called Preputando, from cutting off, as the Jews were commanded to cut off on the eighth day. The

ligament, by which it is fastened to the glands is called Frænum or the bridle.

5. The fifth thing is the Muscles ; and these are four in number, two being placed on each side. The muscles (which are instruments of voluntary motion, and without which no part of the body can move itself) consists of fibrous flesh to make up their body ; of nerves for the sense ; of veins for their vital heat ; and of a membrane or skin to knit them together, and to distinguish one muscle from the other, and all of them from the flesh. I have already said there are two of them on each side ; and now I will add, that one on each side is shorter and thicker, and that their use is to erect the yard from whence they have obtained the name of erectors. And having told you that two of them are shorter and thicker, I need not tell you that the other two are longer and thinner ; only I take notice, that the office of the two last is to dilate or (if you will) open the lower part of the Urethra, both for making water, and avoiding the seed, and therefore are called Accelerators.

6. The sixth and last things are the vessels which consists of veins, nerves and arteries, of which some pass by the skin, and are visible to the eye, and others pass more inwardly. For indeed the arteries are dispersed through the body of the yard, much more than the veins, and the dispersion is contrarywise, the right artery being dispersed to the left side, and the left to the right ; as for the two nerves

the greater is bestowed upon the muscles and the body of the yard, and the less upon the skin.

What I have hitherto said relates to the yard, properly so called ; but because there are some appendices belonging thereto which when wanted, render the yard of no use in the act of generation, it will also be necessary before I conclude the section to say something of them ; I mean the stones, or testicles so called, because they testify the person to be a man ; their number and place is obvious ; and as to their use, in them the blood brought thither by the spermatic arteries is elaborated into seed. They have coats or coverings of two sorts, proper and common ; the common are two, and invests both the testes ; the outermost of the common coats consists of the cuticula, or true skin, called *Scrotum*, hanging out of the abdomen like a purse ; the *Membrana Carnosa* is in the innermost. The proper coats are also two ; the outer, called *Elithroidus* or *Vaginalis*, the inner *Albuginea* ; into the outer are inserted the *Cremasters* ; to the upper part of the testis are fixed the *Epidermis*, or *Parastratœ*, from whence arise the *Vasa Deferentia*, or *Ejaculatoria* ; which when they approach near the neck of the bladder, deposit the seed into the *Sicule Seminales*, which are each, or two or three of them like a bunch of grapes, and emit the seed into the urethra in the act of copulation. Near those are the *Parestate*, which are a-

bout the bigness of a walnut, and join to the neck of the bladder. These afford an oily, slippery and salty humour, to besmear the urethra, and thereby defend it from the acrimony of the seed and urine. Besides these vessels by which the seed is conveyed to the tests, or of which the seed is made, and the arterie spermaticæ, there are also two, and so likewise are the veins which carry out the remaining blood, which are called vene spermaticæ.

And thus those nobler parts we see ;
 For such the parts of generation be ;
 And they that carefully survey will find
 Each part is fitted for the use design'd :
 The purest blood we find, if well we heed,
 • Is in the testicles, turned into seed ;
 Which by the most proper channels is transmitted
 Into the place by nature for it fitted ;
 With highest sense of pleasure to excite
 In amorous combatants the more delight,
 For nature doth in this great work design,
 Profit and pleasure in one act to join.



SECTION II.

Of the Secret Parts in Women.

WOMEN, next to man, the noblest piece of this creation is bone of his bone, and flesh of his flesh, a sort of second self; and in a married state are accounted but one, as the poet says,

Man and Wife are but one right
 Canonical hermaphrodite.

It is, therefore, the secret parts of that curious piece of nature that we are to lay open, which we will do with as much modesty as will consist with speaking intelligibly.

The external parts commonly called Pudenda, [from the shamefacedness that is in women to have them seen] are the lips of the great Orifice, which are visible to the eye ; and in those that are grown, are covered with hair, and have pretty store of spongy fat ; their use being to keep the internal parts from all annoyance by outward accidents.

Within these are the Nymphe, or wings, which present themselves to the eye when the lips are severed, and consists of soft and spongy flesh, and the doubling of the skin placed at the sides of the neck, they compass the clitoris, and both in form and color resemble the comb of a cock, looking fresh and red, and in the act of coition receive the penis or yard betwixt them ; besides which they give passage both to the birth and urine. The use of the wings and knobs like myrtle-berries, shutting the orifice and neck of the bladder, and by their swelling up, cause titilation and delight in those parts, and also to obstruct the involuntary passage of the urine.

The next thing is the clitoris, which is a sinewy and hard part of the womb, replete with spongy and black matter within, in the same manner as the side ligaments, of the yard ; suffers erection and falling in the same

manner, and both stirs up lust and gives delight to copulation, for without this the fair sex neither desire nuptial embraces, nor have pleasure in them, nor conceive by them; and according to the greatness or smallness of this part, they are more or less fond of men's embraces; so that it may properly be styled the seat of lust.

Blowing the coals up of that amorous fire;
Which youth and beauty to be quenched require.

And it may well be styled so, for it is like a yard in situation, substance, composition and erection, growing out of the body two inches; but that happens not but upon some extraordinary accident. It consists as I have said, two of spongy and skinny bodies, which being a distinct original, from the Os Pubis, the head of it being covered with a tender skin, having a hole like the yard of a man, but not through, in which, and the bigness of it, it only differs.

The next thing is the passage of the urine, which is the under the clitoris, and above the neck of the womb, so that the urine of a woman comes not through the neck of the womb, neither is the passage common as in men, but particularly, and by itself. This passage opens itself into the fissure to evacuate the urine; for the securing of which from cold, or any other inconveniency, there is one of the four carbuncles, or fleshy knobs, placed before it, which shuts up the passage. For these knobs, which are in number four,

and in resemblance like myrtle berries, are placed behind the wings before spoken of, quadrangularly, one against the other. These are found in virgins, but hang flagging when virginity is lost. 'Tis the uppermost of these that nature has placed for securing the urinary passage from cold, and which is therefore largest and forked for that end.

The lips of the womb that next appear, cover the neck thereof, but being separated disclose it; and then two things are to be observed, and these are the neck itself, and the hymen, more properly called the *Clastrum Virginal*e, of which I shall treat more at large when I come to shew what virginity is. The neck of the womb, I call the channel, is between the forementioned knobs and the inner bone of the womb, which receives the man's yard like a sheath; and that it may be dilated with the more ease and pleasure in the act of coition; it is sinewy and a little spongy; and there being in this concavity divers folds or orbicular plates made by tunicles, which are wrinkled, it forms an expanded rose that may be seen in virgins; but in those that have used copulation, it becomes by degrees to be extinguished; so that the inner side of the neck of the womb appears smooth, and in old women it becomes more hard and grisly. But though this channel be sinking down, wreathed and crooked, yet, it is otherwise in the time of copulation; as also when women are under the monthly pur-

gation, or in labor, being then very much extended, which is a great cause of their pains.

The *Claustum Virginal*e, commonly called the Hymen, is that which closes the neck of the womb ; for between the duplicity of the two tunicles which constitute the neck of the womb, there are many veins and arteries running along, that arise from the vessels of both sides of the thighs, and so pass into the neck of the womb, being very large ; and the reason thereof is, because the neck of the womb require to be filled with abundance of spirits to be dilated thereby, that it may the better take hold of the penis, such emotions requiring great heat, which being more intent by the act of friction, consumes a great deal of moisture in the supplying of which large vessels are very necessary ; hence it is that the neck of the womb in women of reasonable stature, is eight inches in length. But there is also another cause of the largeness of these vessels, because their monthly purgations make their way through them ; and for this reason, women though with child, often continue them ; for though the womb be shut up, yet the passage in the neck of the womb, through which these vessels pass, is open. And therefore, as soon as you penetrate the pudendum, there may be seen two little pits or holes, and in which are contained an humor, which by being pressed out in the time of coition, does greatly delight the fair sex.

I shall, in the next place, proceed to a description of the womb, which is the field of generation, without which nothing can be done. The parts we have been speaking of being ordained by nature to convey the seed to the womb, which being impregnated therewith, by virtue of the plastic power of nature, produces its own likeness.

The womb is situated in the lower parts of the hypogastrium, being joined to its neck and is placed between the bladder and the strait gut, so that it is kept from swaying or rolling, yet hath its liberty to stretch and dilate itself, and also to contract itself, as nature in that case disposes it. It is of a round figure, somewhat like a gourd, lessening and growing more acute towards one end, being knit together by its proper ligaments, and its neck joined by its own substance, and certain membranes, that fasten it to the Os Sacrum and the share bone. It is very different in respect to its largeness in women, especially between those that have had children, and those that have had none. It is so thick in substance that it exceeds a thumb's breadth, and after conception, augments to a greater proportion, and to strengthen it yet more, it is interwoven with fibres overthwart, both strait and winding, and its proper vessels are veins, arteries and nerves, among which there are two little veins which pass from the spermatic vessels to the bottom of the womb, and two bigger from the hypogastricks, touching both

the bottom and neck, the mouth of these veins piercing so far as the inward concavity.

The womb, besides what I have already mentioned, hath two arteries on both sides the spermatic vessels and the hypogastricks, which still accompany the veins, with sundry little nerves, knit and interwoven in the form of a net, which are also extended throughout even from the bottom to the pudenda themselves, being so placed chiefly for the sense of pleasure, sympathetically moving from the head and womb.

Here the reader ought to observe, that two ligaments hanging on either side of the womb from the share bone, piercing through the Peritoneum, and joining to the bone itself, causes the womb to be moveable, which upon divers occasions either falls low or rises. The neck of the womb is of a moist exquisite sense, so that if it be at any time disordered, either with a schirrosity, too much hot moisture, or relaxation, the womb is subject to barrenness. In those that are near delivery there usually stays a most glutinous matter in the entrance, to facilitate the birth, for at that time the mouth of the womb is opened to a wideness in proportion to the bigness of the child.

Under the parts belonging to generation in women, are also comprehended the preparatory or spermatic vessels; the preparatory vessels differ not in number from those in man, for they are likewise four, two vessels and

two arteries ; their rise and original is the same as in man ; on the side of them are two arteries which grow from them, differing only in their size and manner of insertion, the right vein issuing from the trunk of the hollow vein, and the left from the emulgent vein, and on the side of them are two arteries which grow from the aorta. These preparatory vessels are shorter in women than in men, because they have a shorter passage, the stones of a woman lying within the belly, but those of a man without ; but to make amends for their shortness, they have far more writhings to and fro, in and out, than they have in men, that so the substance they carry may be the better prepared ; neither are they united as they are in men, before they come to the stones, but divided into two branches whereof the greater only passeth to the stones, but the lesser to the fecundated egg, and this is properly called conception. And then secondly to cherish and nourish it till nature has framed the child and brought it to perfection. Thirdly, it strongly operates in sending forth the birth, when its appointed time is accomplished, there dilating itself in an extraordinary manner ; and so aptly removed from the sense that no injury accrues to it from thence, retaining itself a strength and power to operate and cast forth the birth.

The use of the preparatory vessels is to convey the blood to the testicles, of which a part is spent in the nourishment of them, and

the production of these little bladders in all things resembling eggs, through which vasa Preparantiarum, and, are obliterated in them. This conveyance of blood is by the arteries, but as for the veins, their office is to bring back what blood remains from the forementioned use.

The testicles in women are very useful, for where they are defective, generation work is quite spoiled ; for though those little bladders, which are on the outward superficies contain nothing of seed, as the followers of Galen, &c. erroneously imagine, yet they contain several eggs (about the number of twenty in each testicle) one of which being impregnated by the most spirituous part of the man's seed, in the act of coition, descends through the oviducts into the womb, where it is cherished till it becomes a live child. The figure of these Ova, or eggs, is not altogether round, but a little flat and depressed on the sides, and in their lower part oval: but where the blood vessels enter them, that is, on the upper part, they are more plain, having but one easy access to the womb, both to the nourishment of itself and the infant therein. Let me further add, these spermatic veins receive the arteries as they pass by the side of the womb, and thereby make a mixture of the vital and natural blood, that their work be more perfect.—The deferentia, or carrying vessels spring from the lower part of the stones, and are in colour white, substance sinewy, and pass not to the womb strait, but

wreathed ; they proceed from the womb in two parts resembling horns, whence they are called the horns of the womb.

The stones of women are another part belonging to the instruments of generation ; for such things they also have as well as men, but they are also differently placed ; neither is their bigness, temperament, substance, form of covering the same. As to their place, it is the hollowness of the abdomen, resting upon the muscles of the loins, and not so pendulous as in man. And that they are so placed is that by contracting the heat they may be more fruitful, their office being to contain the ovum or egg, which being impregnated by the seed of the man, is that from which the embryo is engendered. These stones differ also from men's in their form ; for though they are smooth in men, they are uneven in women ; being so depressed or flatish in them, though in men their form is more round and oval. They have also in women but one skin, whereas in men they have four, nature having wisely contrived to fortify those most against the injuries of the air that are most exposed to it ; the stones of women being within, but those of men without the belly. They differ also in their substance, being much more soft than those of men, and not so well compacted : their bigness and temperature differ in that they are less and colder than those of men. Some indeed will have their use to be the same as in men, but that is for want of judg-

ment; for Aristotle and Scotus both affirm, that the women have no seed, and though their stones differ also in their use from those of men: their use being, as I have already said, to contain that egg which is to be impregnated by the seed of the man.

It now remains that I say something of the ejaculatory vessels, which have two obscure passages, one on either side, which in substance differ nothing from the spermatic veins. They rise in one part from the bottom of the womb, but not reaching from the other extremity, either to the stones or any other part shut up and incapable, adhering to the womb, as the colon doth to the blind gut, and winding half way about: though the stones are remote from them, and touch them not, yet they are tied to them by certain membranes, resembling the wings of a bat, through which certain veins and arteries passing from the end of the stones, may be said here to have their passages, proceeding from the corners of the womb to the testicles and are accounted the proper ligaments by which the testicles and womb are united and strongly knit together.

Thus I the women's secrets have survey'd
And let them see how curiously they're made;
And that, though they of different sexes be,
Yet, on the whole, they are the same as we;
For those that have the British teachers been,
Find women are but men turn'd out side in;
And men, if they but cast their eyes about,
May find they're women, with their inside out.

SECTION III.

Of the use and action of the several parts in women appropriated to generation.

I SHALL next take a survey of the parts of generation, both in men and women and shew the use and action of these parts in the work of generation, which will excellently inform us that nature has made nothing in vain.

The external parts of women's privities, or that which is most obvious to the eye at first, commonly called pudendum are designed by nature to cover the great orifice, nature intending that orifice to receive the penis or yard in the act of coition, & also to give passage to the urine, & at the time of birth to the child. The use of the wings or knobs, like myrtle berries, are for the security of the internal part by shutting up the orifice and neck of the bladder, also for delight & pleasure, for by their swelling up, they cause titillation and delight in those parts, being pressed by the man's yard. Their use is likewise to obstruct the involuntary passage of the urine.

The use and action of the clitoris in women is like that of the penis or yard in men, that is, erecting its extreme end, being like that of the glands in men, the seat of the greatest pleasure in the act of copulation as is this of the clitoris in women, and therefore called the sweetness of love, and the fury of venery.

The action and use of the neck of the womb. is the same with that of the penis, that is erection, which is occasioned sundry ways ; first, in copulation it is erected and made

straight for the passage of the penis to the womb. Secondly, while the passage is replete, with the spirit and vital blood, it becomes more straight for embracing the penis. And for the necessity of erection there is a two-fold reason ; one is, that if the neck of the womb was not erected, the yard could have no convenient passage to the womb ; the other is that it hinders any hurt or damage that might ensue through the violent concussion of the yard, during the time of copulation.

Then, as to the vessels that pass through the neck of the womb, their office is to replenish it with blood and spirits, that so as the moisture consumes through the heat contracted in copulation, it may still by these vessels be renewed. But their chief business is to convey nutriment to the womb.

Thus nature nothing does in vain produce,
But fits each part for what's its proper use ;
And though of different sexes form'd we be,
Yet between these there is that unity,
That we in nothing can a greater find,
Unless the soul that's to the body join'd ;
And sure in this same nature's in the right,
The strictest union yields the most delight.

CHAP. II.

Of the restriction laid upon Men in the use of Carnal Copulation, by the institution of marriage, with the advantage that it brings to mankind, and the proper time for it.

THOUGH the great Architect of the world has been pleased to frame us of different

sexes, and for the propagation and continuation of mankind has indulged us in the mutual embraces of each other, the desire whereof, by a powerful and secret instinct is become natural to us. yet he would leave them to the law of the Creator, who has ordained that every man shall have his own wife ; and though, since, man by sinning against his Creator, hath fallen from his primitive purity, and has multiplied wives and concubines, by which the first institution is violated, and the grossest affront given to the Divine Lawgiver, for the holy Jesus hath told us, that in the beginning marriage was of one man to one woman ; so that as the conjugal delights cannot be enjoyed but in a married state, so neither in that state, can they lawfully be participated of with more than one wife. And it is the breaking of this order that has filled the world with confusion and debauchery ; has brought diseases on the body, consumption on estates, and eternal ruin to the soul, if not repented of. Let all those, therefore, of either sex that have a desire to enjoy the delights of mutual embraces, take care that they do it in a marriage state, with their own wives or husbands, or else it will become a curse to them, instead of a blessing : And to that end let them consider what is due to the transgressors of his law, who hath said—“Thou shalt not commit adultery.” Whatever is spoken of the venereal pleasures, is spoken to those who have, or may have, a right thereunto, by being in a married state, for,

Who to forbidden pleasures are inclin'd,
Will find at last they leave a sting behind.

SECTION I.

Of the happiness of a married state.

MATRIMONY, in the present age, is looked upon as the most insupportable yoke ; wives and husbands are accounted the greatest clogs and burthens to those who give up the reins to their unbridled appetites. Notwithstanding the present mode of thinking is against me, I doubt not of making it appear, that a married state is the most happy condition, (where persons are equally yoked) that is to be enjoyed on this side of Heaven.

The author and institutor of marriage, and who first brought men and women together, was no other than he that made them, even the great Lord of the Universe, whose wisdom being infinite, could not but know what condition was good for us ; and his goodness being equal to his wisdom, sufficiently shews the end of this institution was the happiness of the creature he had made ; and indeed man could not be happy without it ; for he saw that it was not good that man should be alone, and therefore made a woman to complete his happiness, which was not perfect whilst he wanted such a helpmate for him.

The time of institution is also very remarkable, for it was whilst Adam and his new made bride were clothed with all that virgin purity and innocence with which they were created,

before they had entertained the least converse with the tempter, or had given way to one disordered thought ; and yet could curiously survey the several incomparable beauties and perfections of each other without sin, and knew not what it was to lust. It was at this time that the Creator united Adam in the holy bands of wedlock.

'Twas in Paradise where the first match was made ; and which could scarcely have been paradise without it ; for paradise is known to be a place of pleasure, wherein they were surrounded with the quintessence of all delights ; where there was nothing wanting that might please the eye, charm the ear or gratify the taste ; and yet Adam was not happy with these pleasing sweets, 'till he enjoyed his Eve ; so that it was a married state which completed his happiness, and which was a paradise of pleasure itself.

What an addition to happiness a good wife makes ! Such an one is the best companion in prosperity, and in adversity the surest friend ; the greatest assistance in business, the only lawful and comfortable means by which he can have issue, and the great remedy against incontinence ; and if we believe king Solomon, the greatest honour unto him that has her. For he tells us she is a crown to her husband ! Surely these are not small advantages !

If married persons would be careful to do their respective duties there would be but little complaining ; nor would any condition in

life be so agreeable as the married state. How much more satisfaction a man receives in the embraces of a loving wife, than in the wanton dalliances of a deceitful harlot.

Thus does this section unto all relate,
The pleasure that attends the married state,
And shews it does with innocence consist,
And that so many have those pleasures miss'd ;
'Tis their own fault, they will no wiser be,
As in this mirror they may plainly see.

SECTION II.

At what age young men and virgins are capable of carnal copulation, and why they so much desire it.

I SHALL, in the present section, make it my business to shew at what age young men and virgins are capable of the marriage bed, which because so many desire before they attain to it, it will likewise be necessary to shew the cause of their impetuous desires.

The inclination of virgins to marriage is to be known by many symptoms ; for when they arrive at ripe age, which is about fourteen or fifteen, their natural purgations begin to flow ; and then the blood, which no longer serves for the increase of their bodies, does, by its abounding, stir up their minds to venery ; to which also external causes may incite them. For their spirits are brisk and enflamed when they arrive at this age, and their bodies are often more heated by their eating sharp and saltings, and by spices by which their desire o

veneral embraces become very great, at some critical junctures almost insupportable. And the use of those so much desired enjoyments being denied to virgins, is often followed by very dangerous, and sometimes dismal consequences, precipitating them into those follies that may bring an indelible stain upon their families, or else it brings upon them the green-sickness or other diseases. But when they are married, and those desires satisfied by their husbands, those distempers vanish, and their beauty returns more gay and lively than before. And this strong inclination of theirs may be known by their eager gazing at men, and affecting their company, which sufficiently demonstrates that nature prompts them to desire coition. Nor is this the case of virgins only, but the same may be observed in young brisk widows, who cannot be satisfied without that due benevolence paid them, which they were wont to have from their husbands.

At fourteen years of age, commonly the menses begin to flow in virgins: at which time they are capable of conceiving, and therefore fit for marriage, though it would be much better, both for themselves and their children, if they married not till eighteen or twenty: and if they be very healthy and strong of body, and always addict themselves to temperance, they may continue bearing and upwards of fifty, though generally they leave off about forty-five; for the menses flow no longer after

in some than in others ; but when they cease, they cease bearing. And therefore the bearing of Isaac unto Sarah at that age, may well be termed miraculous, because it had ceased to be with her according to the custom of women.

As for male youth, when they arrive at 16, or between that and 17, having much vital strength, they may be capable of getting children ; which ability, by force and heat or procreating matter, constantly, increases till 45, 50, 55, and then begins to flag, the seed by degrees becoming unfruitful, the natural spirits being extinguished, and the heat dried up. Thus it is with them for the most part, but many times it falls out otherwise in particular instances ; as once in Sweden a man was married at 100 years old to a bride of 30, and had many children by her ; but he was a man of so hale a constitution, and carried his age so well, that strangers would not have guessed him at above 60. And in Campania, where the air is clear and temperate, it is usual for men of 80 years of age to marry young virgins, and have children by them ; which shews that age in man hinders not procreation, unless they be exhausted in their youth, and their yards shrivled up.

If any ask why a woman is sooner barren than a man ?—let such know that the natural heat, which is the cause of generation, is more predominant in men than in women ; for the monthly purgations of women shew them to

be more moist than men, and so does also the softness of their bodies. And the man exceeding her in native heat, concocts the humors into proper aliments, by the benefit whereof they are elaborated into seed ; but women, though of a finer make, yet not being so strong as men, their faculties are thereby hindered in their operation.

Thus nature to her children is so kind,
That early they those inclinations find,
Which prompts them on to propagate their kind.
Hence 'tis a virgin her desires can't smother,
But restless is, 'till she be made a mother.

CHAP. III.

Of Virginity, what it is, how it may be known, by what means it may be lost, and how a person may know that it is so.

SECTION I.

Of Virginity, and wherein it consists.

HAVING treated of the desire young men and virgins have to mutual embraces, and at what age they are fit for them : I have also shewn that these pleasures are only lawful to be enjoyed in a married state ; and have also acquainted the reader with the advantage of such a condition. But since the desires of many after mutual embraces are so impetuous, that not having an opportunity to enter into a married state, they have anticipated the plea-

asures of matrimony, and lost their virginity before hand ; and yet perhaps, have afterwards pretended to bring their virginity to a marriage bed ; by which means many an honest man has been deceived, and meretricious women escaped with impunity ; and, on the other hand, some virtuous young virgins, that have come such to their husband's beds, have been accused by the ignorance and credulity of their husbands, to have lost their virginity before hand, when there has been no such matter ; therefore to do right in this case to both parties, my design in this chapter is to shew what virginity is, and wherein it consists ; how many ways it may be lost, and how a man may know that it is so or not ; so that women may not be wrongfully censured, or men imposed upon.

Virginity untouched and taintless, is the boast and pride of the fair sex ; but they generally commend it to put it off ; for, as good as it is, they care not how soon they are honestly rid of it. And I think they are in the right of it, for if kept it grows useless, or at least loses much of its value ; a stale virgin, (if such a thing there be) being looked upon like an old almanack, out of date. But to speak to the purpose, virginity is the chief, the prime, the best of any thing, and is properly the integrity of a woman's privates, not violated by man, or not known by him : it being the distinguishing characisic of a virgin, that she has not known man.

To make this more plain, I must here observe, that there is in maids, in the neck of the womb, a membranous production called the Hymen, which is like the bud of a rose half blown, and this is broken in the first act of copulation with man : and hence comes the word defloro, to deflower : whence the taking of virginity is called deflowering of a virgin ; for when the rose bud is expanded virginity is lost. Certain it is, there is in the first act of copulation something that causes pain and bleeding ; which is an evident sign of virginity. But what this is, authors are not agreed upon. Some say it is a nervous membrane, or thin skin with small veins, that bleeds at the first penetration of the yard. Others say it is the four carbuncles, knobs, or little buds, like myrtle berries, which are plump and full in virgins, but hang loose or flaggy in those who have used copulation, being pressed by the yard. Some have observed the fleshy circle about the Nymphae, or neck of the womb, with little obscure veins, which make the membrane not to be nervous, but fleshy. But setting aside conjectures, the hymen, or claustrum virginale, is a thin membrane interwoven with fleshy fibres, and endowed with many little arteries and veins, spread across the passage of the vagina, behind the insertion of the bladder, with a hole in the midst for the menses to flow, so big that it will admit of the top of one's little finger. This is that which is called the zone, or girdle of chastity ;

and where it is found in the form described it, is a certain note of virginity ; but in the first act of copulation it is necessarily violated, and then it is generally accompanied with an effusion of blood, which blood is called the flower of virginity ; and when once it is broke it never closes again.



SECTION II.

How Virginity may be lost.

IN the former section I have shewn in what virginity consists, and that it is lost by the first penetration of the yard which may be easily known by its being attended with an effusion of blood upon the rupture of the hymeneal membrane, or claustrum virginale ; but I must do the fair sex this justice, to let the world know, that although wherever this is found, it is an undoubted token of virginity, yet it will not follow, that where this token is wanting, virginity is deflowered ; for the hymen may be corroded by acrimonious and fretting humours flowing through it with the menses, or it may be violated by the inversion or falling out of the uterus, or of the vagina, or sheath which sometimes happens even to virgins ; or (which all virgins should beware of, for the preservation of their credit, and preventing of suspicion) perhaps the unwary bride has had her menses but a day or two be-

fore, in which case, both the hymen and inner wrinkled membranes of the vagina are flabby weak, and relaxed, so that no such rupture or effusion may happen. It were better therefore that when virgins are about to marry, they would fix their wedding day at least six or seven days after the menses have done flowing,

But further, nature hath given greater desires after enjoyment to some than to others, and such, though they abstain from enjoyment yet so great is their desire after it they may break the hymen or *claustrum virginale* ; and sometimes it itches to that degree, that they put in their finger, and so break it. Sometimes the midwives break it in the birth ; and sometimes it is done by stoppage of urine, coughing, violent straining, sneezing, so that no bleeding at the first penetration of the husband, is not always a sign of unchastity, or that any other one has been there before him, seeing that the hymenial membrane may be broke so many other ways ; but where bleeding does flow, it is an undeniable token that the person was a virgin, and never knew man before. And indeed the hymen may be broke all these ways mentioned, yet it so rarely happens to be broke any other way, that Læo Africanus makes mention of it as a general custom of the Africans at their weddings, that the marriage ceremony being over, the bride and bridegroom are shut up in a chamber, while the wedding dinner is preparing ; an ancient woman stands

at the door to receive from the bridegroom a sheet, having the bloody token of the wife's virginity, which she shews in triumph to all the guests, and then they feast with joy ; but if there is no blood seen, the bride is to be sent home again to her friends with disgrace, and the disappointed guests go home without their dinner.

There are others that make the straightness of the privities a sign of virginity, but this is a very uncertain rule ; for it depends much upon the age, habit of the body, and other circumstances. But, though women who have used carnal copulations, are not so straight as virgins, yet this cannot be a certain argument of virginity, because the privates may be made straight by the use of astringent medicines. I have heard of a courtesan, who, though she had been married, gave herself out to be a virgin, and by the help of a bath of comfry roots, deceived those with whom she had to do.

Others judge of lost virginity, by milk in the breast ; but such perhaps are ignorant that there is a twofold milk ; the one of virgins, the other of such as have conceived or brought forth children ; that of virgins is a malady contrary to nature, made of blood from the womb, turned into milk by the faculty of the breasts : the other is natural, where there is a child either in the womb or born ; yet the milk, though both are white, differs very much, both in respect to the blood, and

diversity of veins that bring it to the breasts ; and that of virgins is thinner, less in quantity, and not so sweet, therefore if virgins happen to have much milk, they are not for that reason to be reckoned unchaste.

Upon the whole, the sum of what I said upon this head of virginity, terminates in this ; that when a man is married, & finds the token of his wife's virginity, upon the first act of copulation, he has all the reason in the world to believe her such ; but if he finds them not, he has not reason to think her devirginated, if he finds her otherwise sober and modest ; seeing the hymen may be broken so many otherways, and yet the woman be both chaste and virtuous. Only let me caution virgins to take all imaginable care to keep their virgin zone entire, that so when they marry they may be such as the great Cæsar wished his wife to be, not only without fault, but without suspicion also,

Thus have I virgin innocence survey'd,
And shew'd the difference betwixt wife and maid,
And that their chastity they need not fear,
Whose virgin token plainly doth appear,
Nor censure those in whom they do not so,
Unless the contrary they plainly know,
For they may yet unspotted virgins be,
Although their virgin tokens none can see.

ARISTOTLE'S MASTER-PIECE.

PART II.

THE SECRETS OF NATURE DISPLAYED IN THE PRODUCTION OF MAN.

CHAP. I.

What conception is ; what is pre-requisite thereunto ; how a woman may know whether she has conceived, and whether a boy or a girl.

SECTION I.

Of Conception, what it is, &c.

HAVING, in the first part of this work, described the instruments of generation in both sexes, and the use for which those instruments were intended by nature, I shall, in the part before me, proceed to shew what conception is ; the sign and tokens thereof, and what are the pre-requisites thereunto ; for when a woman has conceived, the work of generation is begun, time, with nature's help, will perfect the work.

Now in conception, that which is first to be regarded, and without which it cannot be,

the seed of the man, that being the active principle, or efficient cause of the fetus, the matter of which is arterial blood and animal spirits, which are elaborated into seed in the testicles, and from thence by proper vessels conveyed into the yard, and in the act of copulation, it is injected or emitted into the womb. The next thing is the passive principle of the foetus (for there must be both in order to conception) and this is an ovum or egg impregnated by the man's seed or being conveyed to it, the womb closes up, that no air may enter therein, but the impregnated ovum may swell into a fetus. This is that which is truly and properly conception, and the pre-requisites thereunto, I shall make the subject of the next section.

SECTION II.

Of the Pre-requisites to Conception.

I HAVE shewn in the former section, that there are two things to be regarded chiefly in conception, to wit, the active and passive principle to be injected into, and there must also be a passive principle to be impregnated thereby, so the woman has no active principle to impregnate, and therefore, without different sexes, there can be no conception.

But this is not all: for it is not enough that there be different sexes but these different sexes must unite, and there must be coition in order to conception; and it is coition, or the nat-

ural embraces of both sexes, which nature has made so desirable to each other ; which, when authorised in the way that heaven has ordained, there is no need of ravishing ; for the fair bride will quickly meet her bridegroom with equal vigour, but since in that there may be overdoing, and such errors committed by their giving way to the impetuosity of their desires as may be prejudicial to conception, it will not be amiss to give some directions to make this operation more effectual.

SECTION III.

A word of advice to both sexes ; or directions respecting the act of Coition, or Carnal Copulation.

THOUGH there are some who desire not to have children, and yet are very fond of nocturnal embraces, to whom these directions will be no way acceptable, because it may probably produce those effects which they had rather be without : yet I doubt not that the generality of both sexes, in a married state, have such a desire to produce the fair image of themselves, that nothing can be more welcome to them than those directions that may make their mutual embraces most effectual to that end : and therefore let none think it strange that we pretend to give directions for the promoting that which nature itself teacheth all to perform ; since 'tis no solecism for art to be a handmaid to nature, and to assist her in

her noblest operations. Neither is it the bare performing of that act which we here direct to, but the performing it so as to make it conducive unto the work of generation, and without which it cannot be, some care ought to be taken, and consequently some advice given, how to perform it well ; and therein I am sure the proverb is on our side, which tells us that what is once well done is twice done. But yet, what we shall advance on this nice subject, shall be offered with such caution, as not to give offence to the chastest ear, nor put the fair sex to the trouble of blushing. What I shall offer will consist of two parts. First, something previous to it and secondly, something consequential to it.

For the first, when married persons design to follow the propensions of nature for the production of the fair image of themselves, let every thing that looks like care and business be banished from their thoughts, for all such things are enemies to Venus ; and let their animal and vital spirits be powerfully exhilarated by some brisk and generous restoratives ; and then let them to invigorate their fancies, survey the lovely beauties of each other, and bear the bright ideas of them in their minds ; and if it so happens, that instead of beauty there is any thing that looks like imperfection or deformity (for nature is not alike bountiful to all) let them be covered over with a veil of darkness and oblivion. And since the utmost intention of desire is required in this act it

may not be amiss for the bridegroom, for the eager heightening of his joy, to delineate the scene of their approaching happiness to his fair languishing bride, in some such amorous rapture as this.

Now my fair bride, now will I storm the mint,
Of love and joy and rife all that's in't.
Now my intranchised hand on every side,
Shall o'er thy naked polish'd ivory slide,
Freely shall now my longing eyes behold,
The bared bow, and thy undrained gold:
Nor curtain now, though of transparent lawn,
Shall be before thy virgin treasure drawn.
I will enjoy thee now, my latest come,
And fly with me to love's elysium,
My roader with thy bold hand, like a tried
And skilful pilot thou shalt steer; and guide
My bark in love's dark channel, where it shall
Ride as the bounding waves do rise and fall,
Whilst my tall pennon on the Cyprian freight
Rides safe at anchor, and untides the freight.

Having by these, and other amorous acts;
(which love can better dictate than my pen)
wound up your fancies to the highest ardour
and desire,

Perform those rights nature and love require
'Till you have satisfied each warm desire.

When the act of coition is over, and the
bridegroom has done what nature prompted
him to do, he ought to take care not to with-
draw too precipitately from the field of love,
lest he should by so doing let the cold into the
womb, which might be of dangerous conse-

sequence. But when he has given time for the matrix to close up, he may withdraw and leave the bride to her repose which ought to be with all the calmness possible, betaking herself to rest on the right side, and not removing, without great occasion till she has taken her first sleep. Coughing and sneezing, if possible, should be avoided, or any thing that agitates or causes a motion of the body. These amorous engagements should not be often repeated till the conception is confirmed. And it may not be amiss to remind the bridegroom, that the fair lasts all the year, and that he should be careful not to spend his stock lavishly, as women in general, are better pleased in having a thing once well done, than often ill done.

SECTION IV.

How a Woman may know when she has conceived.

AFTER the means made use of in order to conception, according to the directions given before, there is reason to expect that conception should follow; but as things do not always succeed according to desire, so therefore conception does not always follow upon coition, for there are many women, especially those newly married, who know not whether they have conceived or not, after coition, which, if they were assured of, they might and would avoid several inconveniences which

they now run upon. For when after conception, a woman finds an alteration in herself, and yet knows not from whence it arises, she is apt to run to the doctor and enquire of him what is the matter, who not knowing that she is with child, gives her a strong portion, which certainly destroys the conception.— There are others who out of foolish, bashful coyness, though they know that they have conceived, yet will not confess it, that they may be instructed how to order themselves accordingly. Those that are coy may learn in time to be wise ; and for the sake of those that are ignorant, I shall set down the signs of conception, that women may know thereby, whether they have conceived or not.

If a woman hath conceived the vein under her eye will be swelled, i. e. under the lower eyelid, the vein in the eyes appearing clearly, and the eyes something discoloured ; if the woman hath not her terms upon her, nor hath watched the night before, it is a certain sign of her having conceived ; and this appears most plainly just upon the conception, and holds for the first two months after.

Stop the urine of a woman close in a glass or bottle, three days, at the expiration of which time, strain it through a linnen rag ; if you perceive small living creatures in it, you may instantly conclude that she hath conceived, for the urine which was before part of her own substance, will be generative as well as its mistress.

A coldness and chilness of the outward parts after copulation, shews a woman to have conceived, the heat being retired to make the conception; and then the veins of the breasts are more clearly seen than they were before. The top of the nipples look redder than formerly; the body is weakened and the face discoloured, the belly waxeth very fat, because the womb closeth itself together to nourish and cherish the seed. If she drinks cold water, a coldness is felt in the breast; she has, also, lost of appetite, sour belching, and exceeding weakness of the stomach, the breasts begin to swell, and wax hard, not without pain or soreness; wringing or griping pains like the cramp, happen in the belly above the naval; also, divers appetites and longings are engendered. The veins of the eyes are also clearly seen, and the eyes seem something discoloured, as a looking glass will shew. The excrements of the gut are voided painfully, because the womb swelling thrusteth the right gut together; likewise let her take a green nettle and put it into her urine, cover it closely, and let it remain all night; if she is with child, it will be full of red spots on the next morning, if she is not with child it will be blackish.

By these experiments, some of which never fail, a woman may know whether she hath conceived or not, and regulate herself accordingly; for,

When Women once with child conceived are,
They of themselves should take special care.

SECTION V.

How to know whether a woman be conceived of a male or female.

IN the present section I shall endeavour to gratify the curiosity of many persons who are desirous to know whether they are conceived of a male or female. For the satisfaction of such I shall give the sign of a male child being conceived, and the reverse thereof that of a female.

It is then a sign of a male child when a woman feels it first on the right side ; for male children lie always on that side of the womb : the woman also, when rising from her chair, doth sooner stay herself upon the right hand than on the left. Also, the belly lays rounder and higher than when it is a girl. The right side is likewise more plump and harder than the left, the right nipple redder. She likewise breeds a boy easier, and with less pain than a girl, and carries her burthen not so heavily but is more nimble and stirring.

I will only, as to this, add the following experiments which I never knew fail. If the circle under the woman's eyes, which is of a wan blue color, be more apparent under the right eye, and that most discoloured, she is with child of a boy ; if the mark be most apparent in her left eye, she is with child of a girl. The other is, let her drop a drop of her milk into a bason of fair water, if it sinks to the bottom as it drops in, round in a drop, it is a girl she is with child of ; for if it be a boy it

will spread and swim at top. This I have often tried, and it never failed—

For whether male or female child it be
You have conceived, by these rules you'll see.



CHAP. II.

SECTION I.—*How a woman should order herself in order to conception.*

I AM very well satisfied that many women desire copulation, not from any delight or satisfaction they take therein, more than as the means appointed by Him that bids us increase and multiply, for the obtaining of children, and the propagation of mankind. And tho' several make use of coition to obtain that end, yet we find by experience, that in many it does not succeed, because they order not themselves as they ought to do; for though it must be granted that all our endeavors depend upon the Divine Blessing, yet if we are wanting in any thing to ourselves, how can we expect that blessing to succeed our endeavors. My business therefore in this section, shall be to shew how women that desire to have children should order themselves.

First. Women that are desirous to have children, must in order thereunto, give themselves to moderate exercise: for want of exercise, and idleness, are very great enemies to the work of generation, and indeed are enemies both to the soul and body. Those that shall give themselves the trouble to observe

it, will find those city dames that live high and do nothing, seldom have children, or if they have, they seldom live; whereas, those poor women that accustom themselves to labor, have many children, and those strong and lusty. Nor need we wonder at it, if we consider the benefit that comes by a moderate exercise and labor, for it opens the pores, quickens the spirits, stirs up the natural heat, strengthens the body, senses and spirits, comforts the limbs, and helps nature in all exercises, of which the procreation of children is none of the least.

Secondly.—Women, in order to conception, should avoid all manner of discontent, and the occasion of it: for discontent is a great enemy to conception, and it so dispirits either man or woman, that it hinders them from putting forth that vigor, which ought to be exerted in the act of coition. When, on the contrary, content and satisfaction of mind dilate the heart and arteries, whereby the vital blood and spirits are freely distributed throughout the body; and thence arise such affections as please, recreate and refresh the nature of man, as hope, joy, love, gladness and mirth. Nor does it only comfort and strengthen the body, but also the operation and imagination of the mind which is so much the more necessary; in so much the imagination of the mother works forcibly upon the conception of the child. Women therefore ought to take great care that their imagination be pure and clear, that their children may be well formed.

Thirdly. Women ought to take care to keep the womb in good order ; and to see that the menses come down as they ought to do, for if they are discoloured they are out of order. But if the blood comes down pure, then the woman will be very prone to conceive with child, especially if she use copulation in two or three days after the monthly terms are stayed.

Fourthly.—A woman that would conceive should observe that she does not use the act of coition too often ; for satiety gluts the womb, and renders it unfit for its office.—There are two things which demonstrate this, i. e. that common whores who often use copulation, have never or very rarely any children, for the grass seldom grows in a path that is commonly trodden in. The other is, that women whose husbands have been long absent, do, after copulation with them again conceive very quickly.

Fifthly.—Care should be taken that the time of copulation be convenient, that there may be no fear or surprize ; for fear hinders conception. And then it were best also that the desire of copulation be natural, and not stirred up by provocation ; and if it be natural, the greater the woman's desire of copulation is, the more likely she is to conceive.

I will add no more, but that some author's report, that a loadstone carried about a woman, not only causeth conception, but concord between man and wife ; if it be true, I

would have no married woman go without one, both for her own and husbands quiet.

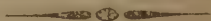
Let all the fair who would have children from
 Their soft embraces, read what's here laid down,
 Those that to exercise themselves incline,
 And in their love to be content design,
 Who have their monthly terms in order flow,
 And regulate them if they do not so ;
 That love's embraces moderately use,
 And to enjoy them a fit season choose ;
 These may, content with what they've done remain,
 And need not fear their wishes to obtain.

SECTION II.

What a woman ought to observe after conception.

AFTER a woman has conceived, or has reason to think so, she ought to be very careful of herself lest she should do any thing that may hinder nature in her operation. For, in the first two months after conception, women are very subject to miscarriages, because then the ligaments are weak and soon broken. To prevent this, let the woman every morning drink a draught of ale, and it will do her abundance of good. And if signs of abortion or miscarriage appear, let her lay a toast dipped in Tent wine, (in case Muscattel cannot be had) to the navel, for this is very good.— Or let her take a little green tansey, and having bruised it, sprinkle it with Muscattel, and apply it to the navel, and she will find it much better. Also, tea, infused in ale, like sage ale, and a draught drank every morning is most excellent for such women as are sub-

ject to miscarriages. Also take juice of tansy, clarify it and boil it up into a syrup, with twice its weight in sugar, and let a woman take a spoonful or two of it in such cases, and it will be an excellent preservative against miscarriages. Also, if she can, let her be where the air is temperate. Let her sleep be moderate ; let her also avoid all watching and immoderate exercise, and also disturbing passions, loud clamours, and filthy smells ; and let her abstain from all things which may provoke either urine, or the courses, and also from all sharp and windy meats : and let a moderate diet be observed. If the excrements of the guts be retained, lenify the belly with clysters made of decoction of mallows and violets, with sugar and common oil ; or make broth of borage, bugloss, beets, mallows, and add a little manna ; but on the contrary if she be troubled with a looseness of the belly, let it not be stopped without the judgment of a physician ; for that matter all uterine fluxes have a malignant quality, and must be evacuated and removed before the flux be stayed.



CHAP. III.

How the Child lyeth, and how it groweth up
in the Mother after conception.

SECTION I.

*How the Child is formed in the womb after
Conception.*

AS to the formation of the child, it is to be

noted that after coition the seed lies warm in the womb for six days without any visible alteration, only the womb closes up itself, to prevent its issuing forth again, and for the securing it from any cold ; and all this time it looks like butter, or coagulated milk. And it would be necessary for her who has conceived, to forbear the embraces of her husband all the time, lest conception should be spoiled. In three days after, it is altered from the quality of thick milk or butter, and becomes blood, or at least resembles it in colour, nature having now begun to work upon it. In the next six days following, that blood begins to be united into one body, grows hard, and becomes a small quantity, and to appear a round lump ; and as in the first creation, the earth was void and without form ; so in this creating work of divine power in the womb, in this shapeless embryo lies the first mass. But in two days after the principal members are formed by the plastic power of nature, and these principal members are four in number, viz. The heart, the brain, the liver, and the testicles or stones. Three days after the other members are formed, and are distinguished from the shoulders to the knees, and the heart, liver, and stones, with their appurtenances, to grow bigger and bigger. Four days after that, the several members of the whole body appear, and as Nature requires, they conjunctly and severally do receive their perfection. And so in the appointed time,

the whole creation hath that essence which it ought to have in the perfection of it, receiving from God a living soul, therewith putting in its nostrils the breath of life. Thus I have shewn the whole operation of Nature in the formation of the child in the womb, according to the energy given it by the Divine Creator, Maker, and upholder of all things, both in Heaven and on Earth.

By some others more briefly, but to the same purpose, the forming the child in the womb of its mother is thus described: three days in the milk, three in the blood, twelve days form the flesh and eighteen the members, and forty days afterwards the child is inspired with life, being endowed with an immortal, living soul.



SECTION II.

Of the manner of the Child's lying in the Womb, from the conception to the birth.

I NOW come to shew in what manner the child lieth in the womb of its mother, whilst it is confined in the dark recesses; first giving the reader the testimony of two or three of the most learned on that head.

The learned Hippocrates affirms, that the child, as he is placed in the womb, hath his hands upon his knees, and his head bent towards his feet; so that he lies round together,

his hands upon his knees, and his face between them ; so that each eye touches each thumb, and his nose betwixt his knees. And of the same opinion in this matter, was Bartholomius the younger. Columbus is of opinion that the figure of the child in the womb is round, the right arm bowed, the fingers thereof under the ear above the neck, and the head bowed, so that the chin toucheth the breast, the left arm bowed above both breast and face, and propped up by the bending of the right elbow ; the legs are lifted upwards, the right of which is so lifted up, that the thigh toucheth the belly, the knee the navel, the heel toucheth the left buttock, and the foot is turned back, and covereth the secrets ; the left thigh toucheth the belly, the knee, the navel, the heel toucheth the right buttock, and the foot is turned back, and covereth the secrets ; the left thigh toucheth the belly and the leg lifted up to the breast, the back lying outwards.

Thus the reader may see how authors differ herein ; but this ought to be noted, that the different positions which the child hath been seen in, hath given occasion to the different opinions of authors ; for when the woman is young with child, the embryo is always found of a round figure, a little oblong, having the spine moderately turned inward, the thighs folded and a little raised, to which the legs are joined, that the heels touch the buttocks, the arms and the bending hands placed upon the knees, towards which the head is inclin-

ing forwards so that the chin toucheth the breast; the spine of the back is at that time placed towards the mother's, the head uppermost, the hands forward and feet downwards, and proportionable to its growth, it extends its members by little and little, which were exactly formed in the first month. In this posture it usually keeps till the seventh or eighth month, and then, by a natural propensity and disposition of the upper parts of the body, the head is turned downwards toward the inward orifice of the womb, tumbling, as it were, over its head, so that the feet are uppermost, and the face toward the mother's great gut. And this turning of the infant in this manner, with its head downwards towards the latter end of the woman's reckoning, is so ordered by nature, that it may be the better disposed for the birth. The knowledge of these things being so essential to the practice of a midwife, I could not omit them.



CHAP. IV.

Of the obstructions of Conception, with the Cause and Cure of Barrenness, and the Signs of insufficiency, both in Men and Women.

BEFORE I proceed any further, it is highly necessary that I treat of the obstructions of Conception, which naturally leads me to treat of Barrenness, the grand obstruction of Conception.

SECTION I.—Of Barrenness.

Barrenness is a natural and accidental defect, which hinders conception; for that which hinders conception causeth barrenness. There are several

causes why conception may be hindered ; as too much heat or cold dries up the seed, and makes it corrupt ; this extinguishing the life of the seed, and that making it waterish, and unfit for generation. It may be caused also by the stoppage or overflowing of the courses, and by swelling ulcers, or inflammations of the womb, or by an excrescence of flesh growing about the mouth of the matrix, whereby the seed is hindered from being injected into the womb, and want of love in the persons copulating may also hinder conception, as is apparent from those women who are deflowered against their will, no conception following any forced copulation.

And here let me caution parents against one thing that often causeth barrenness, and may be so easily prevented ; and that is against bleeding virgins in their arm, before their courses come down ; the blood comes down in virgins usually in the 14th year of their age, seldom before the 13th, but never before the 12th. Now, because a young virgin is usually out of order before they first break down, the mother goes with her to the doctor, and finding that fullness of blood is the occasion of her illness, orders her to be let blood in the arm ; upon which she becomes well for a time, the superfluous blood being taken away ; and this remedy, which is worse than the disease, being repeated four or five times, the blood comes not down at all to the womb as it doth in other women, but the womb dries up and is forever barren ; whereas had she been let blood in the foot, it would have brought the blood downwards, provoked the terms, and prevented that mischief.

Another cause of barrenness is a want of a convenient moderating quality, which the woman ought to have with the man ; if he be hot, she must be cold ; if he be dry, he moist ; but if they both are dry, or both of a moist constitution, they cannot propagate, though in this case neither of them may be barren, singly considered ; for he or she,

joined with an apt constitution, may become fruitful as the vine.

Another cause of barrenness may be the disuse of copulation, for there are some of that frigid constitution that they either use not the means at all, or else perform it with so much languor that it is not likely it should prove efficacious; the act of coition should be performed with the greatest ardor and intenseness of desire imaginable, or else they may as well let it alone; a frigid disposition being the effect of a cold distemper, and must be cured by such things as heat and nourish. For,

Without good drink and feeding nigh,
Desires of Venus soon will die.

Such, therefore, ought to feed upon cock stones, and lamb stones, sparrow, partridge, quail and pheasant's eggs, for 'tis an infallible aphorism in physic, that whatsoever any creature is extremely addicted to, they operate to the same end by their mutual virtue in the man that eats them. Let such persons eat such food as is very nourishing, as parsnips, alisanders, pine nuts &c.

SECTION II.

Of the Signs of Insufficiency in Men, and barrenness in Women.

AFTER married people have lived long together without children, there often arises discontent, and both are troubled for they know not whose the fault is, therefore, if a man or woman in whom the instruments of generation appear no ways defective, would know whether the cause of barrenness be in themselves or bed fellows, let them take a handful of barley, and steep half in the man's urine, and half in the woman's for 24 hours; then set the man's by itself in a flower pot, and the woman's also; water them with their own urine every morning, and that which grows is most

fruitful, and that which does not grow denotes the person to be barren. Nor let any despise this trial; for physicians will, by urine, undertake to tell a person his diseases. But if in a man the instrument of generation is not perfect, it will be obvious to the sight, and if the yard be so feeble, that it will not admit of erection, it can never convey seed into the womb, nor can there be in such a case any conception.

SECTION III.

Of the Cure of Barrenness.

IN the cure of barrenness respect must be had to the cause: the cause must be first removed and then the womb strengthened, and the spirit of the seed enlivened by corroborating applications.

If barrenness proceeds from over heat, let her use inwardly, succory, endive violets, water lillies, sorrel and lettuce, white syrups and conserves made thereof thus—

Take conserve of borage, violets, succory, water-lillies, each one ounce, half an ounce of conserve of roses: diamagarition frigid, diatrio, santaloni, each half a dram, with syrup of violets, or juice of citron, make an electuary.

Let her take endive water-lillies, borage flower, each a handful, rheubarb, myrobalans. of each three drams; with water make a decoction; add to the straining one ounce of syrup relaxative of violets half an ounce of syrup of cassia, and three drams of manna; make all into a portion. Take of syrup of mug-worth an ounce, syrup of maiden hair two ounces, puly. elect. tionsal, make all up in a julep. Apply to it the reins and privities, fomentations of the juice of lettuce, violets roses, mallows, vine leaves and night shade; let her also anoint her secrets with ointment of galls; let her have no strong wine or hot meat.

It sometimes happens that barrenness is caused by remissness in coition: yet though there be no in-

pediment on either side, if both meet not in the act with equal vigour no conception follows, many times the man is too quick for the woman, or rather the woman too slow for the man and not prepared to receive the seed with the delight she ought when it is emitted by the man; and all who follow the opinion of the ancients, that the woman contributes seed in the formation of the child as well as the man, are of opinion that there ought to be a joint emission both of the man and woman at the same instant, which administering to both a very great delight, perfects the work of conception. But if the woman be slack, it will be proper for the man to follow the advice given in chap. 3, section 3. where both sexes are shewn how to manage themselves in the act of coition, that so by stirring up in the woman a desire to venery, she may meet his embraces with the greatest ardour. If this should prove ineffectual, let her before the act of coition, foment the privities with the decoction of betony, sage, hysop and caliment, anoint the mouth and head of the womb with musks and civit, and the cause of barrenness being removed, let the womb be corroborated by the following applications.

Take of bay berries mastick, nutmeg, frankincense, cypress nuts zadani. of each one dram; styracis liquid two scruples; cloves half a scruple; ambergris. two grains; musk, six grains, then with oil of spikenard make a pessary. A woman should be careful to avoid excess in all things, being the greatest enemy to conception. For should a woman conceive under care, study &c. the child would probably be foolish.

CHAP. V.

SECTION I.

How Women ought to govern themselves during their Pregnancy.

1st. LET a woman that is with child choose a temperate air, not near any marshy grounds,

rivers, &c. also let her avoid going abroad in too hot weather and when the south wind blows hard.

2^dly She ought to be very cautious in her diet, choosing only those meats that create wholesome nourishment, and such as are moderately dry; let her take care to prevent and avoid immoderate fasting, for that will weaken the infant, and render it of a sickly constitution, sometimes causing abortion. She must take care not only of avoiding immoderate fasting, but likewise immoderate eating which will be apt to stuff up the child, and swell it up to birth. Let her avoid in general all meats which are too hot, or too cold and moist, such as sallads spices and hot meats, which often cause the child to be born before its time, and sometimes without nails, which foreshews a short life. The most wholesome meat is pigeons, partridges, pheasants larks, veal, mutton, or other meats that yield a good juice; also such fruits as are sweet, and of easy digestion, as cherries, pears, damsons, &c. Let her avoid as pernicious, all such things as create wind, and care ought also to be taken with respect to her exercise, which ought to be moderate, for violent motions, either in walking or working, is hurtful and disturbing to the womb, especially riding upon the stones in a coach; and in like manner, all extraordinary sounds, and noises should be avoided, especially the ringing of bells and discharging of great guns; neither ought she to give way to either immoderate laughing or weeping, or anger, or other passions.

SECTION II.

*Further rules for Women to observe during
ther Pregnancy.*

THOUGH the act of coition is that without which conception cannot be, yet the immoderate use of it hinders the chief end for which it was designed. In the first four months after conception,

she ought not to lie with her husband often, lest by shaking the womb the courses should again be forced down. In the fifth and sixth months, she ought also to abstain; but in the seventh, eighth, and ninth it may freely be permitted, by reason it opens the passage, and facilitates the birth. To contribute the better towards which, the woman should be careful to keep her body soluble.

When the belly is swelling, and the motion is great, which will be about the fourth month, she may swathe it with a swath band anointed with pomatum, or any other thing of that kind, to keep it smooth, and free from wrinkles. For which end it will be best to take of the caul of a kid, and a sow, of each three ounces, capon grease and goose grease, of each one ounce and an half, melt them and add a gill of water, after which, strain all through a linnen rag into fair water, casting it to and fro therein, until it be white, then add of marrow of a red deer one ounce and lay in red rose water twelve hours, and anoint the swathe and belly.

But if these ingredients are not easy to be had, make use of the following liniment—take of mutton suet that grows about the kidneys, and dog's grease, each two ounces, whale oil, and oil of sweet almonds, one ounce each, wash them well after they are melted together, in germander water, or new white wine. anoint the belly and swathe therewith. Those that care not to anoint may make use of the following bathe or decoction, take of all sorts of mallows and mother-wort, each two handfuls, lime seeds, quince seeds, and fennugreek seeds, three ounces: boil them well in spring water; and bathe therewith. If the woman, after her quickning, finds but little motion of the infant in her womb, let her make a quilt in the manner following, and bind it up to her navel, and it will much strengthen and comfort the infant; take the powder of roses, red coral, and jelly flowers, of each two ounces, mastich a drachm, angelica seeds two drachms, and longie two grains, all being

well beaten, put them into a linnen bag, spread them abroad and quilt it, that they may be in every part of it, placing it upon the navel, and it will have the desired effect.



CHAP. VI.

Directions for Midwives how to assist Women in the time of labour, and how child bearing women should be ordered when lying-in.

SECTION I.

How a Midwife ought to be qualified.

A MIDWIFE ought to be of a middle age, and good habit of body, not subject to diseases, fears, or sudden frights ; nor are the qualifications assigned to a good surgeon improper : viz. a ladies hand, a hawk's eye, and a lions heart ; also activity and convenient strength, with caution and diligence, not subject to drowsiness, nor apt to be impatient.—She ought to be sober and affable, not subject to passion, but bountiful and compassionate, and her temper cheerful and pleasant, that she may the better comfort her patients in their sorrow. Nor must she be very hasty, though her business may perhaps require her in another place, lest she should make more haste than good speed. But above all she ought to be qualified with the fear of God, which is the principal thing in every state and condition.

SECTION II.

What must be done when the Woman's time of Labour is to come.

WHEN the time of the birth draws near, and the good woman finds her travailling pains begin to come upon her, let her send for a midwife, and get those things ready which are proper upon such occasions. When the midwife is come, let the first thing she does be to find whether the true time of birth be come. The want of observing this hath spoiled many a child, and endangered the life of the mother: for unskillful midwives, not minding this, have given things to force down the child, and thereby disturbed the natural course of her labours; whereas nature works best in her own time and way. I do confess it is somewhat difficult to know the true time of some women's labor, they being troubled with pains so long before their labour comes, the reason of which is the heat of the reins, which is manifest by the swelling of the legs: therefore, when women with child find their legs swell much, they may be assured their reins are too hot; my advice to such women is, to cool their reins before the time of labour, which may be effectually done by anointing the reins of the back with the oil of poppies and violets or water lillies, and thus they may avoid that hard labour which they usually undergo whose reins are hot, which, that they may the better prevent, let me recommend to

you the decoction of plantain leaves and roots, thus made : make a strong decoction of them in water, and then having strained and clarified it with the white of an egg, boil it into a syrup, with its equal weight of sugar, and keep it for use. The following section will shew the time of a woman's labour.



SECTION III.

Signs by which the true time of womans labour may be known.

WHEN women draw near the time of their reckoning, especially with their first child, and perceive any extraordinary pains, they immediately send for a midwife, expecting it is their labour, though perhaps those pains are only caused by cholic. These cholic pains may be removed by warm clothes laid upon the belly and a clyster or two, by which all pains that precede real labour are rather aided than hindered. There are also other pains incident to women in that condition from the flux of the belly, which are easily known by the frequent stools that follow them.

But to speak more directly of the matter, the signs of labour some few days before are that the womans belly which before lay high, sinks down and hinders her from walking so easily as she used to do ; there also flows from the womb slimy humours, which nature has appointed to moisten and make smooth the passage, that its inward orifice may be the

more easily dilated when there is occasion ; which beginning to open at that time, suffers that slime to flow away, which proceeds from the glandules called prestatæ.

But when she is presently falling into labour, the signs are great pains about the reins and loins, which coming and retreating by intervals, answer in the bottom of the belly by congruous throes ; sometimes the face is red and inflamed, the blood being much heated by the endeavours a woman makes to bring forth the child ; and likewise during the strong throes her perspiration is intercepted, which causes the blood to have recourse to her face ; her privy parts are so swelled by the infant's head lying in the birth, which by often thrusting, causes those parts to distend outwards. She is likewise much subject to vomiting, which is also a sign of good labour, and speedy delivery, for good pains are thereby excited and redoubled ; and vomiting is occasioned by the sympathy there is between the womb and the stomach ; also, when the birth is near, most women are troubled with a trembling of the thighs and legs ; not with cold, like the beginning of an ague fit ; but with the heat of the whole body ; also, if the humours which then flow from the womb, are discoloured with blood, it is an infallible mark of the birth's being near ; then if the midwife put her finger in the neck of the womb, she will find the inner orifice dilated, at the opening of which the membranes of the infant, contain-

ing the waters, present themselves, and are strongly forced downwards with each pain she hath, at which time one may perceive them sometimes to resist the finger; and then again to press forwards, being more or less hard and extended, according as the pains are stronger or weaker. These membranes with the water in them, when they are before the head of the child, which the midwives call the gathering of the waters, to the touch of the finger resembles those eggs which yet have no shell, but are covered only by a simple membrane. After this, pains still redoubling, the membranes are broken by the strong impression of the waters, which presently flow away, and then the head of the infant is felt naked, and presents itself at the inward orifice of the womb. When those waters come thus away, then the midwife may be assured the birth is very near; this being the most certain sign that can be; for the amnios and alantois which contained those waters being broken by the pressing forward of the birth, the child is no more able to subsist long in the womb afterwards than a naked man in a heap of snow. Now these waters, if the child come presently after them, facilitate the labour, by making the passage slippery; and therefore let no midwife use means to force away the water, for nature knows best when the true time of the birth is, but if by accident the water breaks away too long before the birth, then such things as will nasten it may be safely administered.

SECTION IV,

How to provoke the Birth, and cause a speedy Delivery.

WHEN the birth is long deferred after the coming down of the waters, let her hasten it by a good draught of wine, wherein bittany, red coral, juniper berries, botany, pennyroyal and feverfew have been boiled, or the juice of feverfew taken in its prime, and clarified and boiled in a syrup, and twice its weight in sugar, is very good upon this occasion ; also mugwort used in like manner, has a like effect ; and so has a drachm of cinnamon in powder, given inwardly, or tansy bruised and applied to the privities : also a decoction of savory, made with white wine, gives a woman a speedy delivery ; also the juice of leeks drank with warm water, hath a mighty operation causing speedy delivery. There are several other things efficacious in this case, which I need not name.

When any of the forenamed medicines have hastened the birth, let the midwife lay the woman in a posture for delivery. And first let the woman be conducted to a pallet bed placed at a convenient distance from the fire, according to the season, and place a quilt upon the bedstead, and then place a linen cloth with many folds, with such other things necessary, which may be changed according as occasion requires, that the woman may not be incommoded with blood, &c. Let her lay the woman on her back, with her head, reins and but-

tocks raised by a pillow ; and let her keep her
 knee low, and thighs as far asunder as she
 can, her legs being bowed towards her but-
 tocks, and let her feet be stayed against some-
 thing firm ; let two women hold her shoulders
 that she may strain out the birth with more
 advantage, holding in her breath, and forcing
 herself in like manner as when she goes to
 stool, for by such straining the diaphragm, or
 midriff being strongly thrust downwards, nec-
 cessarily forces down the womb and the child in
 it. Let the midwife encourage her all she
 can, and be careful that she has no rings on
 her fingers when she anoints the parts ; then
 with her finger let her gently dilate the inward
 orifice of the womb, and putting her finger in
 the entry thereof, stretch them from one an-
 other when her pains take place, by this means
 endeavour to help forward the child, and
 thrusting by degrees the sides of the orifice
 toward the hinder part of the child's head an-
 ointing those parts with fresh butter, if it be
 necessary. When the head of the infant is
 somewhat advanced into the inward orifice, it
 is usual among midwives to say it is crowned,
 because it both girds and surrounds it like a
 crown ; but when it is gone so far, and the ex-
 tremity begins to appear without the privy
 parts, they then say the child is in the passage ;
 at this time the woman feels as if she was
 scratched with pins, and thinks the midwife
 hurts her, but it is occasioned by the violent
 extention of those parts, which sometimes

suffer laceration. When things are come to this let the midwife seat herself conveniently to receive the child, and with her finger end let her endeavour to thrust back the crowning of the womb over the head of the child. As soon as it is advanced as far as the ears, let her take hold of the sides, and wait till the good pain comes, then quickly draw forth the child, taking care that the navel string is not entangled about the child's neck, lest the after burden be pulled with violence, and perhaps the womb also to which it is fastened, and so may either cause her to stool, or break the navel string, both of which are of very dangerous consequence to the woman, and renders her delivery the more difficult by far. Great care should be also taken that the child's head is not drawn forth straight, it should be shaken a little from one side to the other, very gently, that the shoulders may the sooner and the easier take its place after it is past; which must be done without loss of time, lest the head being past, the child stop there by the largeness of the shoulders, and so be in danger of being suffocated in the passage, as it has sometimes happened. When the head is born, she may slide in her finger, under the armpits, and the body will follow without difficulty. When the midwife has drawn forth the child, she must lay it on one side, lest the blood and water which follows may do it an injury, by running into its mouth and nose. The next thing is to bring away the after burden, but first let the midwife be very careful to examine if there be any more children, for sometimes the woman may have twins, of which the midwife may be satisfied by the continuation of her throes, and the bigness of her belly, but this is not as sure as to put her hand up the entry of the womb, and feel whether there be another child presenting to the passage; if so, she must have a care how she goes about the after birth, till the woman is delivered. The first string must be cut and tied with a thread three

or four double, and the end fastened to the woman's thigh, to prevent the inconvenience it may cause by hanging.



SECTION V.

Of the After burthen.

UNTIL the after burthen is brought away, which sometimes is more difficult to do than the child, and as dangerous, if it be not speedily done, the woman cannot properly be safely delivered, though the child be born.

Therefore when the child is born, before the midwife either ties or cuts the navel string, lest the womb should close, let her wind it once or twice about one or two of the fingers of the left hand joined together, with which she may only take single hold of it above the left, near the privities, drawing likewise with that very gently, resting awhile, with the fore finger of the right hand extending and stretching along the string towards the entry of the vagina, always observing to draw it from the side to which the burden least inclines, for in so doing the rest will separate the better: extraordinary care must be taken that it be not drawn forth with too much violence, lest by breaking the string near the burden the midwife be obliged to put her whole hand in to deliver the woman, she had need to take care that the womb, to which sometimes, this burden is fastened very strongly, be not drawn away with it: it is therefore necessary to assist nature with proper remedies, which are in general what has been before mentioned, to cause speedy delivery; whatever has magnetic virtues to bring away the birth, has the same to bring away the after birth: the midwife should order good jelly broth, and a little wine with a toast in it, sneezing being conducive to bring away the after birth, she may take a little white hellebore powder; the

smoke of marygold flowers received up a womans privities by a funnel, will bring away the after birth, or boil mugwort till it be very soft, and apply it as a poultice to the navel, it will bring away the after birth: as soon as it comes the poultice should be taken away instantly lest it bring away her womb.

SECTION VI.

How to cut the Child's Navel string.

AFTER the birth and after birth is safely brought away, the midwife ought to take care to cut the navel string with caution—As soon as the child is born, let her consider whether it be weak or strong if weak let her gently put back part of the vital and natural blood in the body of the child by the navel: many children that are born seemingly dead, may be recovered by giving it six or seven drops of blood inwardly out of that part of the navel string she cuts off.

'Tis a received opinion, that the parts adapted to generation are either contracted or dilated according to cutting the navel-string: but whether it be so or not great care should be used in cutting it, and that it is not suffered to touch the ground, for the child will not be able to hold its water—Let the midwife take a brown thread three or four times double, of an ell long, a single knot tied at each end, and tie the navel string within an inch of the belly with a double knot, turning about the ends of the thread let her tie two or more on the side of string, then cut off the string another inch below the ligature, towards the after birth, so that there remains but two inches of the string—Some children have miserably lost their lives before it was discovered that the navel string was not well tied.

As soon as the navel string is cut off apply a little cotton or lint in the place, lest the cold enter in-

to the body of the child, which it will unavoidably do if not tied fast; then having put another small rag four double, upon the body of the child, above the navel, lay the string so wrapped upon it that it may touch the naked belly. Upon the top of all put another small bolster then swathe it in linnen four fingers broad, to keep it steady. Midwives usually apply burnt rag, but bole ammoniac is better, because of its drying quality.



SECTION VII.

What is to be done to the new born Infant after cutting the Navel string.

WHEN the child's navel string has been cut according to the rules before prescribed, let the midwife presently cleanse it from the excrements and filth it brings into the world with it, of which some are within the body, as the urine of the bladder, and the excrement found in the guts; and others without which are thick, whittish and clammy, proceeding from the sliminess of the waters. There are children sometimes so covered over with this that one would say they are rubbed over with soft cheese, and some women are of so easy a belief, that they really think it is so, because they had eaten some while they were with child. From these excrements let the child be cleansed with wine and water a little warmed washing every part therewith but chiefly the head because of the hair, also the folds of the groins armpits and the rods or privities; which parts must be gently cleansed with a linnen rag, or soft sponge dipped in this lukewarm wine. If this clammy or viscid excrement stick so close that it will not be easily washed off from those places, it may be fettered off with the oil of sweet almonds, or a little fresh oint-

ter melted with wine and afterwards well dried off. She must also make tents of fine rags, and wetting them in this liquor, clear the ears and nostrils; but for the eyes, wipe them only with a dry soft rag not dipping it in the wine, lest it should make them smart.

The child being thus washed and cleansed from its native blood and impurities which attended it into the world, it must in the next place be searched to see whether all things be right about it, and that there is no fault or dislocation; whether its nose be straight or its tongue tied, whether there be any bruise or tumor on the head, or whether the mould be not overshotten; also whether the the sorotum, if a boy, be not blown up and swelled; and in short; whether it has suffered any violence in any part of its body, and whether all the parts be well and duly shaped, that suitable remedies may be applied, if any thing be found not right. Nor is it enough that all be be right without, and the outside of the body cleansed, but she must chiefly observe whether it dischargeth the excrements retained within, and whether the passages be open for some have been born without having them perforated; therefore let her examine whether the conduits of the urine and stool be clear for want of which some have died not being able to avoid their excrements because timely care was not taken at first. As to the urine, all children, males and females, do make water as soon as they are born, if they can, especially when they feel the heat of the fire, and sometimes also the excrements but not so soon as the urine. If the infant does not ordure the first day, then put into its fundament a small suppository, to stir it up to be discharged, that it may not cause painful gripes by remaining so long in its belly. A sugar almond may be proper for this purpose anointed over with a little boiled honey or else a small piece of castile soap rubbed over with fresh butter; she may also give the child, to this pur-

pose, a little syrup of roses or violets at the mouth mixed with some oil of sweet almonds drawn without a fire, anointing the belly also with the same oil or a little fresh butter.

The midwife having thus washed and cleansed the child, according to the before mentioned directions, let her begin to swaddle in swathing cloths, and when she dresses the head, let her put small rags behind the ears to dry up the filth which usually engenders there, and also in the folds of the armpits and groins, and so swathe it, having wrapped it up warm in bed and blankets; only take care that they swathe not the child too straight, especially about the breast and stomach, that it may breathe the more freely, and not be forced to vomit up the milk it sucks, because the stomach cannot be sufficiently extended to contain it; therefore let its arms and legs be wrapped in its bed stretched and straight, and swathed to keep them so, viz. the arms along its sides, and its legs equally both together, with a little of the bed between them, that they may not be galled by rubbing each other; let the head be kept steady and straight with a stay fastened on each side of the blanket, and then wrap the child up in mantles and blankets to keep it warm. This swathing of the infant is very necessary, to give its body a straight figure which is most decent and proper for a man, and to accustom him to keep upon his feet, and not walk upon all four as most other animals do.

CHAPTER VII.

What unnatural labor is, and whence it proceeds; and what the midwife ought to do in such cases.

SECT. I. *What unnatural labor is.*

IT is an old and approved axiom in the schools, that he who distinguishes well, argues well; and this rule holds good in our present subject of unnat-

ural labours, of which we are now to treat : it will therefore be necessary (for the better information of the industrious midwife) to acquaint the reader, that there are three sorts of bad labours, all painful and difficult, but not at all properly unnatural ; which therefore I shall thus distinguish.

The first may be properly stiled hard labour, and it is that, wherein both mother and child do suffer very much by extreme pain.

The second may well enough be stiled difficult labour, which is thus differenced from the former, that besides those extreme pains, it is generally attended with some unhappy accidents, which by retarding the birth, makes it very difficult. Now neither of these, though hard and difficult, can be called unnatural : For women to bring forth children in pain and sorrow, is natural and common to all.

It is therefore the third sort of labour which I call unnatural ; and that is when the child essays to come into the world in a contrary position to that which nature ordained. To explain this the reader must know that there is but one right and natural way or posture in which children come to the birth, and that is when the head comes first, and the body follows after it in a straight line ; now, if instead of this posture, the child comes to the birth with its feet foremost, or with the side across, it is quite contrary to nature, or to speak more plainly, unnatural.

Having thus shewed the several sorts of bad labours, and distinguished those that are hard and difficult, from that which is unnatural. it remains I shew from whence such labours proceed.

SECTION II.

Whence hard, difficult and unnatural labours proceed.

THE first answer to the question that some put, why women bring forth their children with so

much pain? Is that it is the effect of the curse pronounced against women for her transgression of the law of the creator for upon her sinning, it was pronounced as a curse against her, that in sorrow shalt thou bring forth children.

But the natural and physical reason thereof, is that the sense of feeling is distributed to the whole body of the nerves, and the mouth of the womb being so straight that it must of necessity be dilated at the time of the delivery: the dilating thereof stretcheth the nerves and from thence comes the pain: and therefore the reason why some women have more pain in their labor than others, proceeds from their having the mouth of the matrix more full of nerves than others. But to pursue the business of the section.

Hard and difficult labour may proceed either from the mother or child or from both; it may proceed from the mother, by reason of a general indisposition of her body; or from the indisposition of some particular part only, and, that principally of the womb, which may be affected with such a weakness, as renders the mother unable to expel her burden. It may be also, because she is too young, or it may be too old, and so may have the passage too straight; and then if it be the first child, the parts may be too dry and hard, and cannot be easily dilated. The cholic does also cause labour to be hard and difficult, because it hinders the true pains that would accelerate it. By which means, or which reason rather, all great and acute pains render a woman's labour very difficult. As when the woman is taken with a violent fever, frequent convulsions, or a great flooding, or other violent distemper; especially when the membranes are thick, the orifice too straight, or neck of the womb not sufficiently opened.

Hard labour may also proceed from the child, and this is either when it happens to stick to a mole or is so weak that it cannot break the membrane, also when it is too big either all over, or in its head only, or if the navel vessels should be twist-

ed about its neck : as also when it proves monstrous, or comes into the birth in an unnatural posture. And sometimes it proceeds from the ignorance of the midwife, who, for want of understanding, may hinder nature in her work, instead of helping her. But it is time to consider of the remedies to be applied for the help of the mother and child in all such cases.



SECTION III.

How the midwife must proceed in order to the delivery of a woman, in case of hard labour and great extremity.

THERE is nothing that more requires the judgment and understanding of the midwife, than to know how to proceed with a woman in order to her safe delivery, where she finds hard and unnatural labour. And the first part of her wisdom in such a case, will be, when she finds a woman in difficult labour, to know the particular obstruction or cause thereof, that so she may apply a suitable remedy. An instance or two will make this plain; when hard labor is caused by a woman's being too young and too straight, the passages must be anointed with oil, hog's lard, or fresh butter, to relax and dilate them the easier. But if a woman be in years, and has hard labour of her first child, let her lower parts be anointed to mollify the inward orifice, which in such a case, being more hard and callous, does not easily yield to the distention of labour: and indeed this is the true cause why such women are longer in labour and why their children in their birth are more subject to bruises than others. Those that are very lean, and have hard labour from that cause, let them moisten the parts with oils and ointments to make them more smooth and slippery, that so the head of the infant in the womb, may not be so compressed and bruised by the hardness of the mother's bones in its

passage. But if the cause be weakness, she ought to be strengthened the better to enable her to support her pains. Since therefore, difficult labours proceed from divers causes, the midwife must make use of several remedies to women in hard and difficult labour which must be adopted to the causes from whence it proceeds. What relates to ordinary labours has been already handled but in cases of great extremity, and where manual operation is required, let it be by man or woman, I come now to shew.

I need not tell the judicious midwife, that in cases of extremity, when the labour is not only hard, but difficult and dangerous a far greater regard must be had than at other times. In such cases the situation of the womb must be minded, and accordingly her posture of lying must be regulated; which will be best to be across the bed, being held by those who are of good strength to prevent her slipping down, or moving herself during the time of the operation. Then let her thighs be put asunder as far as may be, and held so, while her legs are bent backwards towards her hips, her head leaning upon a bolster, and the reins of her back supported in like manner: her rump and buttocks being lifted up: observing to cover her stomach, belly and thighs with warm linen, as well for decency's sake, as to keep them from the cold.

The woman being in this posture, let the midwife (or other operator) put up his hand, and try whether the neck of the womb be dilated, and then remove the contracted blood that obstructs the passage of the birth, and having gently made way, let the operator tenderly move the infant, having his head anointed with sweet butter; or harmless pomatum, and if the waters are not come down, they may be let forth without any difficulty; and if the infant should attempt to break forth with the head foremost or across, he ought gently to turn it that he might find the feet, which

having done, let him draw forth one, having fastened it to a ribband, put it up again; and find out the other, and then bring them as close and even as may be, let the woman breathe between whiles, assisting nature in bringing forward the birth, that so he may the more easily draw it forth; and that the operator may do it the better, and his hold may be the surer, he must fasten or wrap a linen cloth about the child's thighs, observing to bring it into the world with its feet downwards.

But in case there be a flux of blood, let the operator be well satisfied whether the child or the secundine come first, for when sometimes the secundine has come first, the mouth of the womb has been thereby stopped, and the birth hindered, to the great hazard both of woman & child, and therefore in this case the secundine must be removed by a swift turn, and the child sought for and drawn forth, as has been directed.

If, upon enquiry, it appear that the secundine comes first, let the woman be delivered with all convenient speed, because then a great flux of blood will follow, for then the veins are opened; and on this account two things are to be minded: first, whether the secundine advances forward much or little: if the former, and the head of the child first appears, it must be directed to the neck of the womb, as in the case of natural births; but if there appears any difficulty in the delivery, the best way is to search for the feet, and by them draw it forth; but if the secundine advances but little, it may be put by with a gentle hand, and the child taken out first: but if the secundine be advanced so that it cannot be put back, and the child follow it close, then the secundine to be taken forth with much care and as swift as may be, and laid aside, without cutting the entrail that is fastened to it, for by that you may be guided to the infant, which, whether it be alive or dead, must be drawn forth by the feet as soon as possible; though this is not to be done but in cas-

es of great necessity, for the order of nature is for the secundine to come last.

SECTION IV.

Of the Delivery of a dead Child.

IN delivering a woman of a dead child, before any thing be attempted, the operator ought first to be very certain that the child is dead indeed; which may be known by the falling of the mother's breasts, the coldness of her belly, the thickness of her urine, which is attended with a stinking sediment at the bottom; and no motion to be perceived in the child; also when she turns herself in bed, the child sways that way like a lump of lead, and her breath stinks, though not used to do so before. When by these and the like signs, the midwife or operator is come to a settled judgment that the child is dead, let the midwife apply herself to the saving of the mother, by giving her those things that are the most powerful in assisting nature in her operations, and which she has been before directed to. But if through the weakness of the woman in not being able to co-operate with nature, and that a manual operation is absolutely necessary, let the operator carefully observe the following directions, viz. if a child be found dead with its head foremost, he must take notice that the delivery will be the more difficult, because in this case it is not only impossible that the child should any ways assist in its delivery,

but the strength of the mother does also very much fail her ; and therefore the most sure and safe way for him is, to put up his left hand, sliding it as hollow in the palm as he can, into the neck of the womb, into the lower part thereof, towards the feet, and that between the head of the infant and the neck of the matrix, and then having a hook in the right hand, couch it close, and slip it above the left hand, between the head of the child and the flat of his hand, fixing it in the bone of the temple towards the eye ; or for want of convenient coming at these, in the occipital bone ; observing still to keep the left hand in its place, and with it gently moving and stirring the head ; and so with the right hand hook, draw the child forward, encouraging the woman to put forth her utmost strength, and always drawing when the woman's pangs are upon her. The head being thus drawn forth, the operator must, with all speed, slip his hand under the arm-holes of the child, and take it quite forth ; giving presently to the woman a toast of fine wheaten bread, in a quarter of a pint of tent, to revive and cheer her spirits. Thus much shall suffice to shew the industrious midwife what is to be done for the delivery of women in case of extremity. By what has been already shewed, she will know what to do in any other case that may fall out ; remembering still, that for a child to come with its head foremost, and the body to follow in a straight line, is the right posture for a child when it

comes to the birth. And if it presents any other way, it will be the wisdom of the midwife, if possible to bring it to this posture; but if that cannot be done, without very great danger, then put it into such a posture that it may be brought forth by the feet. And if the midwife, by finding what posture the child presents, or that the floods or any accident happens, by which she finds it is not in her power to deliver her, it will be her wisdom to send for a man midwife betimes rather than put things to the utmost extremity.



CHAPTER VIII.

SECTION I.

Directions for child-bed women after delivery.

AFTER the birth and after-birth are brought away, if the woman's body be very weak, keep her not too hot, for extremity of heat weakens nature, and dissolves the strength; but whether she be weak or strong, let no cold air come near her at first, for cold is an enemy to the spermatick parts; and, if cold gets into the woman, it increaseth the after-pains, causes the swellings in the womb, and hurts the nerves. Therefore, if a woman has had a very hard labour, it is convenient, after delivery, to wrap her in a sheep's skin, taken whilst it is warm, and putting the fleshy

side to her reins and belly ; or, if this cannot so well be had, the skin of a hare or rabbit, taken off as soon as it is killed, may be applied to the same parts ; and by so doing, the dilation made in the birth will be closed up, and the melancholy blood expelled from those parts ; and these may be continued the space of an hour or two ; after which let the woman be swathed with a fine linen cloth, about a quarter of a yard in length, chaffing her belly before it be swathed, with the oil of St. John's wort ; after that, raise up the matrix with a linen cloth many times folded ; then with a little pillow or quilt cover her flanks ; then place the swathe somewhat above the haunches winding it indifferent stiff ; applying at the same time a warm cloath to her nipples, and not presently applying remedies to keep back the milk, by reason the body at such a time is out of frame : for there is neither vein nor artery, which does not strongly beat ; and those remedies that drive back the milk, being of a dissolving nature, it is improper to apply them to the breast, during such a disorder of the body, lest evil humours should be contracted in the breast thereby ; and therefore twelve hours at least ought to be allowed for the circulation and settlement of the blood, and that which was cast upon the lungs by the violent agitation of the body during the time of her labour, may again return to its proper receptacles.

After she has been delivered awhile, you

may make a restriction of the yolk of two eggs and a quarter of a pint of white wine, oil of roses, plaintain and rose water, of each one ounce, mix them together, fold in a linen cloth and dip therein, warm it before a gentle fire, and apply it to the breast, and the pains of those parts will be greatly eased.

But be sure let her not sleep soon after her delivery, but having taken some broth, caudle or any other liquid matter, that is nourishing about four hours after delivery, and then she may be safely permitted to sleep, if she be so disposed, as 'tis probable she will be, being tired in the fatigue of her labour. But before this, as soon as she is laid in her bed, let her drink a draught of burnt white wine, in which you have melted a dram of spermaceti. Let her also avoid the light for the first three days; for her labour weakens her eye-sight exceedingly; for there is sympathy between them and the womb.—The herb vermain is a most singular herb for her, and you may use it in any way; for if you boil it in her meats and drink, it hath no offensive taste, but has many pleasant virtues. If she happens to be feverish, add either the leaves or roots of plaintain to it; and though she be not feverish, yet it may be the better, and add strength to the other. But if her courses come not away as they ought, let the plaintain alone, and instead thereof, put mother of thyme. If the womb be foul which may be known by the impurity of the blood, and its stinking, and coming away in clotted

lumps ; or if you suspect any of the after birth to be left behind, which may sometimes happen, though the midwife be ever so careful and skilled, then make drink of featherfew, mugwort, pennyroyal, mother of thyme boiled in white wine, and sweetened with sugar. Panada and new laid eggs is the best meat for her at first, of which let her eat often, and but little at a time. And let her use cinnamon in all her meats and drinks, for it mightily strengthens the womb. Let her stir as little as may be, till six or seven days after delivery ; and let her talk as little as may be, for that weakens her. If she goes not well to stool, give her a clyster made with the decoction of mallows, and a little brown sugar. After she hath lain in a week, or something more, give her such things as close the womb ; of which knot grass and comfrey are the chief ; to which you may add a little polypodium, both leaves and roots bruised, which will purge gently. This is as much, in case of natural birth, as need at first be done.



SECTION II.

How a woman ought to be ordered in cases of extremity, after unnatural labour.

BESIDES what has been said in the foregoing section, in cases of extremity, or unnatural labour, these rules ought to be observed.

In the first place, let the woman be sure to keep a temperate diet ; and take care that she

does by no means overcharge herself after such an excessive evacuation, not being ruled or giving credit to unskilful nurses, who are apt to admonish them to feed heartily, the better to repair the loss of blood ; for the blood is not for the most part pure, but such as has been detained in the vessels or membranes, and is better voided, for the health of the woman than kept, unless there happen to be an extraordinary flux of blood : for if her nourishment be too much, it may make her liable to a fever, and encrease the milk to superfluity, which may be of dangerous consequence ; it is therefore requisite, for the first five days especially, that she take moderately panada, broth, poached eggs, jelly of chickens, and of calves feet, and French barley broth, each day some what encreasing the quantity : and if she intended to be a nurse to her child, she may take a little more than ordinary to encrease the milk by degrees ; which must be of no continuance, but drawn off either by the child or otherwise. In this case likewise, let her have coriander or fenel seed boiled in barley broth, and by that means, for the time before mentioned, let her abstain from meat : if no fever trouble her, she may drink now and then a small quantity of white wine or claret, as also syrup of maiden hair, or any other syrup that is of an astringent quality, taking it in a little water well boiled. And after the fear of a fever or contraction of humours in the breast is over, she may then be nourished more

more plentifully with the broth of pullets, capons, pigeons, partridges, mutton, veal, &c. which must not be till after eight days at least from the time of her delivery, for by that time the womb will have purged itself, unless some intervening accident should hinder. It will then also be expedient to give her cold meats, so it be done sparingly, the better to gather strength, and let her during the time rest quietly and free from disturbances, not sleeping in the day time, if she can avoid it. If there happen to be any obstruction in the evacuation of her excrements, the following clyster may be administered; take pelitory of the wall, and of both the mallows, of each a handful, fennel and anniseeds of each two ounces; boil them in a decoction of sheep's head, and take of this three quarters, dissolving in them of common honey, and coarse sugar, and new fresh butter, each two ounces; strain it well and administer it clysterwise. But if it does not operate to your mind, then you may take an ounce of catholicon.

These things being carefully observed, there is no question but the lying-in woman can do very well, though her labour be never so hard, and her extremity never so great. But if any accident should happen, not here so fully provided against, they may find these things more generally discoursed of in my long experienced Midwife, to which I refer the reader.

A TREATISE
RELATING TO
PHISIOGNOMY ;

Either in Man or Woman, not only by inspection into their Faces and Hands, but by observation of all other parts of the body.

CHAP. I.

SECTION I.

Of the Government of the Face by the Signs and Planets, shewing under which of them each part of it is.

THAT this government of the face, and the several parts thereof by the signs and planets, may be the more obvious to the reader, I have here inserted the following. By this the reader may see, that the forehead is governed by ♂, Mars, the right eye is under the dominion of ☉, Sol, the left eye is ruled by the moon, ☾, or Luna, the right ear is the care of Jupiter ♃, the left of saturn ♄ the ruling of the nose is claimed by Venus ♀ (which by the way is one reason, that in all unlawful venereal encounters, the nose is so subject to bear the scars which are gotten by these wars) and the nimble Mercury ☿, the signification of eloquence, claims the dominion of the mouth, and that very justly.

Thus have the seven planets divided the face among them, but not with so absolute a sway, but that the twelve signs of the Zodiac do also come in for a part: And therefore the sign ♋ Cancer, presides in the uppermost part of the forehead and ♌ Leo attending upon the right eyebrow, as ♐ Sagittarius does upon the right eye; and ♎ Libra upon the right ear; and upon the left eye-brow you will find ♒ Aquarius and ♊ Gemini: ♈ Aries taking care of the left ear: ♉ Taurus rules in the middle of the forehead, and ♑ Capricorn the chin: ♏ Scorpio takes upon him the protection of the nose; ♍ Virgo claims the presidency of the right cheek, and ♛ Pisces of the left. And thus the face of man is cantoned out among the signs and planets; which being carefully attended to, will sufficiently inform the artist how to pass judgment, for, according to the nature of the sign or planet ruling so also is the judgment to be of that part ruled; which all those that have understanding, know easily how to apply.



CHAP. II.

Of the Judgment of Phisiognomy, drawn from
all parts of the Head and Face.

SECTION I.

Of the Hair of the Head either in Man or Woman.

HAIR that hangs down without curling, if it be of a fair complexion, and thin, and soft withal, signifies a man to be naturally faint-hearted, of a weak body, but of a quiet and harmless disposition. Hair that is big and thick, and short withal, denotes a man to be of a strong constitution, secure, bold deceitful, and for the most part, unquiet and vain; in tting after beauty, and more foolish than wise, though fortune may favour him.

He whose hair is partly curled and partly hanging down, is commonly a wise man, or a fool or else a very knave as he is a fool. He whose hair groweth thick on his temples and his brow insomuch that one may at the first sight conclude that his brow is hairy, such a man is by nature simple, vain, luxurious, lustful, credulous, clownish in his speech and conversation, and dull in his apprehension.— He whose hair not only curls very much, but bushes out and stands an end, if the hair be of a white or yellowish colour, he is by nature proud and bold, dull of apprehension, soon angry, a lover of venery, and given to lying, malicious, and ready to do any mischief. He whose hair rises in the corners of his temples, and are gross withal, is a man highly conceited of himself, inclined to malice, but cunningly conceals it. very courtly, and a lover of new fashions. He who hath much hair, that is to say, whose hair is very thick, all over his head, is naturally vain and very luxurious, of a good digestion, easy of belief and slow of performance, of a weak memory, and for the most part unfortunate. He whose hair is of a reddish complexion, is for the most part, if not always proud, deceitful, detracting, venomous, and full of envy. He whose hair is extraordinary fair, is for the most part a man fit for all praise-worthy enterprises, a lover of honours, but much more inclined to good than evil, laborious and careful to perform whatever is committed to his care ; secret in the carrying on of any business, and fortunate. Hair of a yellowish colour, shews a man to be good conditioned, and willing to do any thing ; fearful, shamed, and weak of body, but strong in the abilities of the mind, and more apt to remember than to revenge an injury. He whose hair is of a brownish complexion, and curleth not too much, nor too little, is a well disposed man, inclined to that which is good, a lover of peace, cleanliness and good manners. He whose hair turns grey, or hoary, in the time of his youth, is

generally given to woman, vain, false, unstable, and talkative. Note, that whatever signification the hair has in men, it has the same in women also.

Thus does wise nature make our very hair,
Shew all the passions that within us are ;
If to the bottle we are most inclined,
Or if we fancy most the female kind,
If unto virtue's paths our minds we bend,
Or if to vicious ways our footsteps tend,
A skilful artist can unfold the same,
And from our hair a certain judgment frame.

SECTION II.—*Of the Forehead.*

THE forehead that riseth in a round, signifies a man liberally merry, of a good understanding, and generally inclined to virtue. He whose forehead is fleshy, and the bones of the brow jutting out, and without wrinkles, is a man much inclined to suits of law, contentious, vain, deceitful, and addicted to follow ill courses. He whose forehead is very low and little, is of a good understanding, magnanimous but extremely bold and confident, and a great pretender to love and honor. He whose forehead seems sharp and pointing up in the corners of his temples, so that the bone seems to put forth a little, is a man naturally vain and fickle, and weak in his intellects. He whose brow on the temple is full of flesh, is a man of great spirit, proud, wrathful, and full of gross understanding. He whose brow is full of wrinkles, and have as it were a seam coming down the middle of his forehead so that a man might think he had two foreheads is one that is of a great spirit, a great wit, void of deceit, and yet a hard fortune. He who has a full large forehead, and a little round withal, destitute of hair, or at least that has little on it, is bold, malicious, high-spirited, full of choler, and apt to transgress beyond all bound ; and yet of good wit, and very

apprehensive. He whose forehead is long and high and butting forth, and whose face is figured almost sharp, or peaking towards the chin, is one reasonably honest, but weak and simple, and of a bad fortune.

Who views men well, may of their vices hit,
For some men's crimes are in their foreheads writ ;
But the resolved man outbraves his fate,
And will be good although unfortunate.

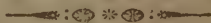
SECTION III.

Of the Eye brows of Man or Woman.

THOSE eye-brows that are much arched, whether in man or woman, and which by a frequent motion elevate themselves, shews the person to be proud, high-spirited, vain-glorious. bold and threatening ; a lover of beauties, and indifferently inclined either to good or evil. He whose eye-lids bend downward, when he speaks to another man, or when he looks upon him, and who has a kind of skulking look, is by nature a penurious wretch close in all actions, of very few words, but of malice in his heart. He whose eye-brows are thin, and have but little hair upon them, is but weak in his intellectuals. and too credulous, very sincere. sociable, and desirous of good company. He whose eye-brows are folded and the hair thick and bending downwards, is one that is clownish, and unlearned, heavy, suspicious. miserable, envious, and one that will cheat and cozen you if he can, and is only to be kept honest by good looking to. He whose eye-brows have but short hair, and of a whittish colour is fearful, and very easy of belief, and apt to undertake any thing. Those on the other side, whose eye-brows are black and the hair of them but thin, will do nothing without great consideration, and are bold and confident in the performance they undertake ; neither are they

apt to believe any thing without reason for so doing.

Thus we by the eye-brows, woman's minds may know,
Whether they're white, or black, or quick or slow ;
And whether they'll be cruel or be kind,
By looking in their eye-brows we may find.



SECTION IV.

Of the space between the eye-brows.

IF the space between the eye-brows be of more than ordinary distance, it shews the person to be hard-hearted, envious, close and cunning ; apprehensive, greedy of novelties, of vain fortune, addicted to cruelty more than love. But those men whose eye-brows are at a greater distance from each other, are for the most part of a dull understanding ; yet subtle enough in their dealings, and of an uncommon boldness which is often attended with great felicity ; but that which is most commendable in them is That they are most sure and constant in their friendships.



SECTION V.

Of the eyes of either Man or Woman.

GREAT and full eyes in either man or woman, shew the person to be for the most part slothful, bold, envious, and a bad concealer of secrets miserable, vain, given to lying, and yet of bad memory, slow of invention, weak in his intellectuals, and yet very much conceited of that little smack of wisdom he thinks himself master of. He whose eyes are hollow in his head, and therefore discerns excellent well at a great distance is one that is suspicious, malicious, furious, perverse in his conversation, of an extraordinary memory bold, cruel and false both in words and deeds, threatening, vicious, luxurious, proud, envious, and treacher-

ous : but he whose eyes are as it were starting out of his head, is a simple foolish person, shameless, very servile, and easy to be persuaded either in vice or virtue. He who looks studiously and acutely with his eyes and eye-lids downwards, is denoted thereby to be of a malicious nature, very treacherous, false, unfaithful, envious, miserable, impious towards God and dishonest towards men. He whose eyes are small and conveniently round, is bashful and weak, very credulous, liberal to others, and civil in his conversation. He whose eyes do look askint, is thereby denoted to be a deceitful person, unjust, envious, serious, a great liar, and as the effect of all this, miserable. He who has a wandering eye, and which is rolling up and down, is for the most part a vain, simple, deceitful man, lustful, treacherous, and high minded, an admirer of the fair sex, and one easy persuaded to vice or virtue. He or she whose eyes are often winking, and which move forward and backward, shews the person to be luxurious, unfaithful and treacherous, presumptuous, and hard to believe any thing that is spoken. If a person has any greatness mingled in the white of their eyes, such are commonly silly, and often very false, vain and deceitful, unkind to their friends, great concealers of their own secrets, and very cholerick. They whose eyes are every way rolling up and down, or they who seldom move their eyes, and where they do, do it as it were to draw their eyes inwardly, and accurately fasten them upon some object, such are by their inclinations, very malicious, vain glorious, slothful, unfaithful, envious, false and contentious. They whose eyes are addicted to be bloodshot, are naturally, cholerick, proud, disdainful, cruel without shame, perfidious, and much inclined to superstition. They who have eyes like eyes of oxen, are persons of good nutriment, but of weak memory, and dull of understanding, and silly in their conversations. But those whose eyes are neither too little nor too big, and inclined to black, do signify, a man mild, peaceable, honest, witty, and of a good under-

standing, and one that, when need requires it, will be serviceable to his friends.

Thus from the eyes we several things may see,
By nature's art of physiognomy
That no man's sense can make a look astray,
But we thereby some secret symptoms may
Discern of their intentions, and foresee,
Unto what paths their steps directed be,
And this may teach us goodness more to prize,
For where one's good, there's twenty otherwise.

SECTION VI.—*Of the Nose.*

A LONG and thin nose denotes a man bold, curious angry, vain, easy to be persuaded, either, to good or evil, weak and credulous. A long nose and extended, the tip of it bending downwards, shews the person to be wise, discreet, secret, and officious, honest, and faithful, and one who will be over-reaching in bargaining. A bottle nose is what denotes a man to be impetuous in obtaining his desire, also vain, false, luxurious, weak and uncertain, apt to believe and easy to be persuaded. A nose broad in the middle, and less towards the end, denotes a vain and talkative person, a liar, and one of a hard fortune. He who hath a long and great nose is an admirer of the fair sex, and well accomplished for the wars of Venus; but ignorant in the knowledge of any thing that's good, extremely addicted to vice; assiduous in the obtaining what he desires, and very secret in the prosecution of it; and though very ignorant, would fain be thought very knowing. A nose very sharp on the tip of it, and neither too long nor too short, too thick nor too thin, denotes the person, if a man, to be of a fretful disposition, ever pining and peevish; and if a woman, a scold, contentions, wedded to her own humours, of a morose and dogged carriage, and if married, a plague to her husband. A nose very round in the end of it, and having but little nostrils, shews

the person to be munificent and liberal, true to his trust, but withal very proud, credulous and vain. A nose very long and thin at the end of it, and something round withal, is one bold in his discourse, honest in his dealings, patient in receiving, and slow in offering injuries, but yet privately malicious. He whose nose is naturally more red than any other part of his face is thereby denoted to be covetous, impious, luxurious, and an enemy to goodness. A nose that turns up again, and is long and full to the tip of it, shews the person that has it to be bold, proud, covetous, envious, luxurious, a liar and deceiver, vain-glorious, unfortunate and contentious. He whose nose riseth high in the middle, is prudent and politic, and of a great courage, honorable in his actions and true to his word. A big nose at the end, shews a person to be of a peaceful disposition, industrious and faithful, and of good understanding. A very thick nose with wide nostrils, denotes a man dull of apprehension, and more inclined to simplicity than wisdom; and withal contentious, envious, vain-glorious and a liar.

Thus from the nose our physiognomist,
Can tell men's inclination if he list;
And from its colour, and its various make,
Of vice and virtue can a survey take.

SECTION VII.—*Of the Nostrils.*

WHEN the nostrils are close and thin, they denote a man to have but little testicles, and not very desirous of the enjoyment of women, but modest in his conversation,—But he whose nostrils are great and wide, is usually well hung and lustful, but withal, of an envious, bold and treacherous disposition: and though dull of understanding, yet confident enough.

Thus those who chiefly mind the brutal part,
May learn to chuse a husband by this art.

SECTION VIII.—*Of the Mouth.*

A GREAT and wide mouth, shews a man to be bold, warlike, shameless and stout, a great liar and a great talker, and carrier of news, and also a great eater, but as to his intellectuals, he is very dull, being for the most part very simple, a little mouth shews the person to be of a quiet and pacific temper, somewhat fearful, but faithful, secret, modest, bountiful, and but a little eater. He whose mouth smells of a bad breath, is one of a corrupted liver or lungs, is often times vain, wanton, deceitful, of indifferent intellects, envious, covetous, and a promise breaker. He that has a sweet breath is the contrary.

Thus from the mouth itself, we likewise see
 What sign of good and bad may gathered be,
 For let the wind blow east, west, north, or south,
 Both good and bad proceed out of the mout,

SECTION IX.

Of the lips of Man or Woman.

THE lips, when they are very big and blubbery, shows a person to be credulous, foolish, dull and stupid, and apt to be entic'd into any thing. Lips of an indifferent size, denotes a person to be discreet, secret in all things judicious and of a good wit, but somewhat hasty. To have lips well coloured, and more thin than thick, shews a person to be good conditioned and well humoured in all things, and more easily persuaded to good than evil.

To have one lip bigger than another, shews variety of fortunes, and denotes the party to be of a dull, sluggish temper, and but of a ve-

ry indifferent understanding, as being much addicted to folly.

The lips they so much doat on for a kiss,
Oft tell fond lovers when they do amiss.

SECTION X.

Of the Teeth.

WHEN the teeth are small, and but weak in performing their office, and especially, if they are short and few, though they shew the party to be of a weak constitution, yet they denote him to be of an extraordinary understanding, and not only so, but of a meek disposition, honest, faithful and secret in whatsoever he is entrusted with. To have some teeth shorter and longer than others, to be of a good apprehension, but bold, disdainful, envious and proud. To have the teeth very long and growing sharp towards the end, if they are long in chewing, and thin withal, denotes the person to be envious, gluttonous, bold, shameless, unfaithful and suspicious.— When the teeth look very brown or yellowish, whether they be long or short, it shows the person to be of a suspicious temper, envious deceitful, turbulent. To have teeth strong and close together, shews the party to be of long life, a desirer of novelties and things that are fair and beautiful, but of a high spirit, and one that will have his humour in all things : he loves to hear news and afterwards repeat it ; and is apt to entertain any thing in his belief.

To have teeth thin and weak, shews a weak and feeble man, and one of a short life, and of a weak apprehension ; but chaste, shamefaced, tractable and honest.

Thus from the teeth an artist can portend,
Whether men's steps to vice or virtue bend.

SECTION XI.

Of the Tongue.

A TONGUE too swift in speech shews a man to be downright foolish, or at best but of a shallow or vain wit. A stammering tongue, or one that fumbles in the mouth, signifies a man of weak understanding, and of a wavering mind, quickly in a rage, and soon pacified. A very thick and rough tongue denotes a man to be apprehensive, subtle, and full of compliments, yet vain and deceitful, treacherous, and prone to impiety. A thin tongue shew a man of wisdom and sound judgement, very ingenuous, and of an affable disposition, yet something timorous and credulous.

No wonder 'tis that from men's speech we see
Whether or no they wise or foolish be ;
But from a silent tongue our authors tell,
The secret passions that within men dwell.

SECTION XII.

Of the voice of man or woman.

A GREAT and full voice in either sex,

shews them to be of a great spirit, confident proud and wilful. A faint and weak voice, attended with but little breath, shews a person to be of a good understanding, a nimble fancy, a little eater, but weak of body, and of a timorous disposition. A loud and shrill voice which sounds clearly denotes a person provident, sagacious, true and ingenious, but withal capricious, vain glorious, and too credulous. A strong voice when a man sings denotes him to be of a reasonable strong constitution, and a good understanding, neither too penurious nor too prodigal, also ingenious, and an admirer of the fair sex. A weak and trembling voice, shews the owner of it to be envious, suspicious slow in business, feeble & fearful. A loud, shrill unpleasant voice, signifies one bold and valiant, but quarrelsome and injurious, and altogether wedded to his own humours and governed by his own counsels. A rough and hoarse voice, whether in speaking or singing declares one to be a dull and heavy person of much guts and little brains. A full and yet mild voice, and pleasing to the hearer, shews a person to be of a quiet and peaceable disposition (which is a great virtue, and rare to be found in a woman) and also very thrifty and secret, not prone to anger, but of a yielding temper. A voice beginning low (or in the base) ending high in the treble, denotes a person to be violent, angry, bold and secure.

Thus by our voice is to an artist known,
Unto what virtue or what vice we're prone :

And he that will of a good wife make choice
May choose her by observing of her voice.

SECTION XIII.

Of the Chin:

A THICK and full chin, abounding with too much flesh, shews a man inclined to peace honest and true to his trust ; but slow in invention, and easy to be drawn either to good or evil. A peaked chin, and reasonably full of flesh, shews a person to be of a good understanding, a high spirit, and laudable in conversation. A double chin shews a peaceful disposition, but one dull of apprehension, vain, credulous, a great supplanter, and secret in all his actions. A crooked chin bending upwards, and peaked for want of flesh, is by the rules of physiognomy, according to nature a very bad man, being proud, impudent, envious, threatening deceitful, prone to anger and treachery and a great thief.

Thus from the forehead to the chin we've shewn,
How mankind's inclinations may be known ;
From whence the observing reader needs must find
We're more to evil than to good inclin'd.

SECTION XIV.

Of the Ears.

GREAT and thick ears are a certain sign of a foolish person, of a bad memory and worse understanding. But small and thin ears shews a person to be of a good wit and understanding, grave, secret, thrifty, modest, resolute, and of a good memory, and one wil-

ling to serve his friend. He whose ears are longer and broader than ordinary, is thereby signified to be a bold man, uncivil, vain, foolish, serviceable to another more than to himself, and a man of small industry, but of a great stomach.

Who his just praise unwillingly doth hear,
Shews a good life as well as a good ear.

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SECTION XV.

Of the face either of Man or Woman.

A FACE apt to sweat on every motion, shews the person to be of a hot constitution, vain and luxurious, of a good stomach, but of a bad understanding, and of a worse conversation. A very fleshy face shews the person to be of a fearful disposition but of a merry heart, and withal bountiful and discreet, easy to be entreated, and apt to believe every thing. A lean face, by the rules of physiognomy, denotes the person to be of a good understanding, but somewhat capricious and disdainful in his conversation. A little and round face shews a person to be simple, very fearful, of a bad memory and clownish disposition. A plump face, full of carbuncles, shews a man to be a great drinker of wine, vain, daring, and soon intoxicated. A face red or high coloured, shews a man to be much inclined to choler, and one that will soon be angry, and not easily pacified. A long lean face shews a man to be bold both in speech

and action, also foolish quarrelsome, proud injurious and deceitful. A face every way of a due proportion, shews an ungenious person, one fit for every thing, and very much inclined to what is good. One of a broad, full, fat face is, by the rules of physiognomy, of a dull lumpish, heavy constitution, and one that for one virtue has three vices. A plain flat face, without any rising, shews a person to be very wise, lovely and courtly in his carriage, faithful to his friend and patient in adversity. A face sinking down a little with creases in it, inclining to leanness, denotes a person to be a very laborious, but envious, deceitful, false, quarrelsome, vain and silly, and of a dull and clownish behaviour. A face of a handsome proportion, and more inclining to fat than to lean, shews a person just in his actions, true to his word, civil and respectful in his behaviour, and of an indifferent understanding, and of an extraordinary memory. A crooked face, long and lean, denotes a man endowed with as bad qualities as the face is with ill features. A face broad about the brows, and sharper and less as it grows towards the chin, shews a man simple and foolish in managing his affairs, vain in his discourse, envious in his nature, deceitful, quarrelsome and rude in his conversation. A face well coloured, full of good features, and of an exact symmetry and just proportion in all its parts, by which it is delighted to look upon, is commonly the index of a fairer mind, and shews a per-

son to be well disposed ; but withal declares that virtue is not so impregnably seated there but that by strong temptations (especially of the fair sex, it may be supplanted and overcome by vice. A pale complexion shews the person not only to be sickly, but very malicious, treacherous, false, proud, presumptuous, and extremely unfaithful. A face well colored shews the person to be of a praiseworthy disposition and a sound complexion ; easy of belief, and respectful to his friends ; ready to do any man a courtesy ; and very easy to be drawn to any thing.

Thus physiognomy reads in each face,
 What vice or virtue we're most prone to embrace ;
 For in man's face there hardly is a line,
 But of some inward passion is a sign,
 And he that reads this section o'er may find
 The fairest face still has the clearest mind.



SECTION XVI.

Of the Head in general, either of Man or Woman.

A GREAT head, and round withal, denotes a person to be secret and of great application in carrying on of business, and also ingenious, and of a large imaginative faculty and invention ; and likewise laborious, constant and honest. The head whose gullet stands forth and declines towards the earth, signifies a person to be thrifty, wise, peaceable, secret, of a retired temper, and constant in the management of

his affairs. A long head and face, and great withal, donotes a vain, foolish, and idle person, a newscarrrier, credulous, and very envious.— To have one's head always shaking and moving from one side to another, denotes a shallow weak person, unstable in all his actions, given to lying, a great deceiver, a great talker and prodigal in his fortunes. A big head and broad face, shews a man to be very courageous, a great hunter after women, very suspicious, bold and shameless. He who hath a very big head, but not so proportionable as it ought to the body, yet if he hath a short neck & crooked gullet, is generally a man of a shrewd apprehension, wise, secret, ingenious, of a sound judgment, faithful, true and courteous to all. He who hath a little head and a long slender throat, is for the most part a man of very weak, yet apt to learn, but unfortunate in his actions. But so much shall suffice with respect to judgments from the head and face.



CHAP. III.

Of judgments drawn from the several other parts of man's body. &c.

IN the body of man, the head and face are the principal, that being the index that heaven has laid open to every one's view to make a judgment therefrom, and therefore I have been the larger in my judgments from the sev-

oral parts thereof; but as to other parts I shall be much more brief, as not being obvious to the eyes of men. Yet I shall proceed in order.

The throat, if it be white, whether fat or lean, shews a man to be vain glorious, timorous, wanton, and very much subject to choler. If the throat be so thin and lean that the veins appear, it shews a man to be weak, slow, and of a dull and heavy constitution.

A long neck shews one to have long and slender feet, and that the person is stiff and inflexible either to good or evil. A short neck shews one to be witty and ingenious, but deceitful and inconstant; well skilled in the use of arms, and yet cares not to use them, but is a great lover and admirer of peace and quietness.

A lean shoulder bone signifies a man to be weak, timorous, peaceable, not laborious, and yet fit for any employment. He whose shoulder bones are of a great bigness, is commonly (by the rules of physiognomy) a strong man, faithful, but unfortunate, somewhat dull of understanding, very laborious, a great eater and drinker, and one equally contented in all conditions. He whose shoulder bones seem to be smooth, is (by the rule of nature) modest in his look, and temperate in all his actions, both at bed and board. He whose shoulder bone bends, and is crooked inwardly, is commonly a dull person, and withal deceitful.

Long arms and which hanging down do touch the knees, though such are rarely seen,

denote a man liberal, but withal vain glorious, proud and confident. He whose arms are very short, in respect of the stature of his body, is therefore signified to be a man of a high and gallant spirit, of a graceful temper, bold & warlike. He whose arms are heavy and full of bones, sinews and flesh, is a man of reasonable strength, a great desirer of novelties and beauties, and one that is very credulous, and apt to believe every thing. He whose arms are very hairy, whether they be lean or fat, is for the most part a luxuricus person, weak in body and mind, very suspicious, and malicious withal. He whose arms have no hair on them at all, is of a weak judgment, very angry, vain, wanton, credulous, easily deceived himself, and yet a great deceiver of others ; no fighter, and very apt to betray his dearest friends.



CHAP. IV.

Of palmistry shewing the various judgments drawn from the hand.

BEING engaged in this third part, to shew what judgments may be drawn, according to Phisiognomy, from the several parts of the body, and coming in order to speak of the hands it has put me under the necessity of saying something about palmistry, which is a judgment made of the conditions, inclinations and fortunes both of men and women, from

the various lines and characters, which nature has imprinted on the hands, which are almost as various as the hands that have them. And to render what I shall say the more plain, I will in the first place explain the various lines therein, by which the reader may well see that one of the lines, and which indeed is reckoned the principal, is called the line of life: this line incloses the thumb, separating it from the hollow of the hand. The next to it, which is called the natural line, takes it beginning from the turning of the fore finger near the line of life, and reaches to the table line, and generally make a triangle thus \triangle . The table line, commonly called the line of fortune, begins under the little finger, and ends near the middle finger. The girdle of Venus, which is another line so called, begins near the joint of the little finger, and ends between the forefinger and the middle finger. The line of death is that which plainly appears in a counterline to that of life; and is by some called the sisterline, ending usually at the other ends; for when the line of life is ended, death comes and it can go no further. There are also lines in the fleshy parts, as in the ball of the thumb, which is called the mount of Venus: under each of the fingers are also mounts, which are each one governed by a several planet; and the hollow of the hand is called the plain of Mars: Thus,

The thumb we to dame Venus' rules commit,
Jove the fore finger rules as he thinks fit;

Old Saturn does the middle finger guide,
 And o'er the ring finger Sol does still preſide,
 The outſide brawn pale Cynthia does direct ;
 And into the hollow Mars does moſt inſpect ;
 The little finger does to Mercury fall,
 Which is the nimbleſt planet of them all.

I now proceed to give judgment from theſe ſeveral lines : and in the firſt take notice, that in palmiſtry, the left hand is chiefly to be regarded, becauſe therein the lines are more viſible and have the ſtrictest communication with the heart and brains. Now, having premixed this, in the next place obſerve the line of life, and if it be fair, extended to its full length, and not broken with an intermixture of croſs lines, it ſhews long life and health ; and it is the ſame if a double line of life appears, as there ſometimes does. When the ſtars appear in this line, it is a ſignificator of great loſſes and calamities. If on it there be the figure of two O's or a Y, it threatens the perſon with blindneſs. If it wraps itſelf about the table line, then does it promiſe wealth and honour, to be obtained by prudence and induſtry. If the line be cut out or jagged at the upper end it denotes much ſickneſs. If this line be cut away by any lines coming from the mount of Venus, it declares the perſon to be unfortunate in love and buſineſs alſo, and threatens him with ſudden death. A croſs between the line of life and the table line ſhews the perſon to be liberal and charitable, and of a noble ſpirit. Let us now ſee the ſignification of the table line.

The table line when broad and of a lively colour, shews a healthy constitution and a quiet and contented mind, and of a courageous spirit: but if it have crosses towards the little finger, it threatens the party with much affliction by sickness. If the line be double or divided into three parts in any of the extremities, it shews the person to be of a generous temper and of a good fortune to support it; but if this line be forked at the end, it threatens the the person shall suffer by jealousies and doubts, and with the loss of riches got by deceit. If three points, such as these . . . are found in it, they denote the person prudent and liberal, a lover of learning, and of a good temper. If it spreads itself towards the fore and middle fingers and ends blunt, it denotes preferment. Let us now see what is signified by

The Middle Line. This line has in it oftentimes (for there is scarce one hand in which it varies not) divers very significant characters; many small lines between this and the table line, threaten the party with sickness, but also give him hopes of a recovery. A half cross branching into this line, declares the person shall have honour, riches and good success in all his undertakings. A half moon denotes cold and watery distempers; but a sun or star upon this line, promises prosperity and riches. This line double in a woman, shews she will have several husbands, but without any children by them.

The line of Venus, if it happens to be cut or divided near the fore finger, threatens ruin to the party, and that it shall befall him by means of lascivious women and bad company; two crosses upon this line, the one being on the fore finger and the other bending towards the little finger, shews the party to be weak and inclined to modesty and virtue; indeed it generally denotes modesty in women, and therefore those who desire such wives, usually choose them by this standard.

The Liver-Line, if it be strait and crossed by other lines, shews the person to be of a sound judg-

ment and piercing understanding; but if it be winding, crooked, and bending o tward, it shews deceit and flattery, and that the person is not to be trusted. If it makes a triangle \triangle , or quadrangle \square , it shews the person to be of a noble descent, and ambitious of honour and promotion. If it happens that this line and the middle line begin near each other, denotes the person to be weak in his judgment if a man; but if a woman, danger by hard labour.

The Plain of Mars being in the hollow of the hand, most of the lines pass thbrough it, which render it very significant, this plain being hollow and the lines being crooked and distorted, threaten the party to fall by his enemies. When the lines beginning at the wrist, are long within the plain, reaching the brawn of the hand, they shew the person to be one given to quarrelling, often in broils, and of a hot and fiery spirit, by which he shall suffer much danger. If deep, large crosses be in the middle of the plain, st shews the party shall obtain honour, by martial exploits; but if it be a woman, that she shall have several husbands, and easy labour with her children.

The Line of Death is fatal, when any crosses or broken lines appear in it; for they threaten the person with sickness and short life. A clouded moon appearing therein, threatens a childbed woman with death. A bloody spot in the line, denotes a violent death. A star like a comet, threatens ruin by war, and death by pestilence. But if a bright sun appear therein, it promises long life and prosperity.

As for the lines of the wrist, being fair, they denote good fortune; but if crossed and broken, the contrary.

Thus much with respect to the several lines in the hand. Now as to the judgment to be made from the hand itself: If the hand be soft and long, and lean withal, it denotes a person to be of a good understanding, a lover of peace and honesty, discrete, serviceable, a good neighbour, and a lover of

learning. He whose hands are very thick and very short, is thereby signified to be faithful, strong and laborious, and one that cannot long retain his anger. He whose hands are full of hairs, and those hairs thick and great ones, if his fingers withal be crooked, is thereby denoted to be luxurious, vain, false, of a dull understanding, disposition, and more foolish than wise. He whose hands and fingers do bend upwards, is commonly a man liberal, serviceable, a keeper of secrets, and apt to his power (for he is seldom fortunate) to do any man a courtesy. He whose hands are stiff, and will not bend at the upper joints near to his fingers, is always a wretched, miserable person, coveious, obstinate, incredulous and one that will believe nothing that contradicts his own private interest.

And thus much shall suffice to be said of judgments in phisiognomy concerning the hands.

Thus he that Nature rightly understands,
 May from each line imprinted in his hands,
 His future fate and fortune come to know,
 And what path it is his feet shall go :
 His secret inclinations he may see,
 And to what vice he shall addicted be :
 To th' end, that when he looks upon his hand,
 He may upon his guard the better stand ;
 And turn his wandering steps another way,
 Whene'er he finds he does from virtue stray.

CHAPTER V.

Judgments according to Phisiognomy, drawn from the several parts of the Body, from the Hands to the Feet.

A LARGE and full breast shews a man valiant and courageous, but withal proud, and hard to deal with, quickly angry, and very apprehensive of an injury. He whose breast is narrow, and which riseth a little in the middle of it, is (by the best rules of physiognomy) of a clear spirit, of great understanding, good in council, very faithful,

clean, both in mind and body; yet an allay to all this, he is soon angry, and inclined long to keep it. He whose breast is somewhat hairy, is very luxurious and serviceable to another. He who has no hairs upon his breast, is a man weak by nature, of a slender capacity and very timorous but of a laudable life and conversation, inclined to peace, and much retired to himself.

The back of the chin bone, if the flesh be any thing hairy and lean, and higher than any other part that is behind, signifies a man shameless, beastly and withal malicious. He whose back is large, big and fat, is thereby denoted to be a strong and stout man, but of a heavy disposition, vain, slow, and full of deceit.

A man who has a great paunch or belly, stretching out, is one that (by the rules of Physiognomy) is apt to have a good opinion of himself; a great eater and a great drinker; slow in understanding, and slower in prosecuting what he undertakes, yet very magnanimous, and indifferent, honest.—He whose belly is little, is for the most part a laborious man, constant in his undertakings, sagacious, of a good understanding, and sound judgment. He whose belly is very hairy, that is to say, from the navel downwards, is denoted thereby to be very talkative, bold, apprehensive, witty a lover of learning and eloquence, and speaks well of himself, noble in his resolutions but not very fortunate.

He or she whose flesh is soft all over the body, is weak, lustful and fearful upon little or no occasion, of a good understanding, and an excellent invention, but a little eater, faithful, but of various fortune, and meets with more adversity than prosperity. He whose flesh is rough and hard is a man of a strong constitution, and very bold, but vain, proud, and of a cruel temper. A person whose skin is smooth, fat and white, is a person curious, vain glorious, timorous, shamefaced, malicious, false, and too wise to believe all he hears.

Thick ribs, and fleshy, signify one of a strong constitution but slow, dull, heavy, and foolish. — One whose ribs are thin and hollow, and destitute of much flesh, is for the most part of a weak constitution, not made to endure labour, apprehensive, honest and conscientious.

A thigh full of hair, and the hair inclined to curl, signifies one lusty, licentious, fit for copulation. Thighs with but little hair, and those soft and slender, shews the person to be reasonably chaste, and one that has no great desire to venereal pleasures, and who will have but few children.

Hips that are fleshy denote the person to be bold, strong and prodigal ; and this appears not only in human kind, but several fowls who are fleshy in those parts, as the cock, the hawk and others. But on the contrary, hips thin and lean, signifies the party to be weak, timorous, and unfit for hard labour.

Knees that are full and fat, do signify a man to be liberal, but very fearful, vain, and not able to endure any great labour ; but he whose knees are lean, and the bones thereof do easily appear, is strong, bold and industrious, not apt to be tired, a good footman, and one that delights to travel.

The legs of both men and women have a fleshy substance behind, which are called calves, which nature hath given them, as in our book of living creatures we have observed, in lieu of those long tails which most other creatures have pendant behind. Now a great calf, and he whose legs are of a great bone, and hairy withal, denotes the person to be strong, bold, secure, dull in understanding and slow in business inclined to procreation, and for the most part unfortunate in his undertakings. Little legs, and but little hair on them, shews the person to be weak, fearful, of a quick understanding, and neither luxurious at bed or board. He whose legs do much abound with hair, shews he has a great store of hair in another place, and that he is lustful and luxurious, strong, but

unstable in his resolutions, and abounding with ill humours.

The joints of the foot, if they be broad and thick, and stand out withal, signify the person to be shamefaced, fearful, weak, and not apt to endure hardship or much labour, but withal very faithful apprehensive of any thing, and kind to his friend. He or she, the nails of whose feet are crooked like falcons, is a person of a malicious, greedy, and ravenous disposition; but those whose nails of their feet are of a competent length and thickness and a little reddish withal, are by nature bold, strong and high spirited.

The feet of either man or woman, if broad and thick with flesh, and long in figure, especially if the skin feels hard, is by nature of a strong constitution and a gross nutriment. But of a weak intellect which renders their understanding vain, but feet that are thin and lean, and of a soft skin shew the person to be weak of body, but of a strong understanding and an excellent wit.

The nails of a foot belong to a man or woman, but talons or claws are proper only to birds and beasts: and even nails in men and women are not without their signification in physiognomy; for nails that are long, thin, and of a good colour, do shew either man or woman to be of a good condition, and of a good sound disposition of body.—Besides, whether the nails are thus long and thin, it shews whether the mother of that person fed on things of a good nourishment, and of no meats that are over salted, or unseasoned. Those whose nails are white, and with some mixture of redness, are healthful persons; and those whose nails are gross and of another colour, are for the most part sickly and weak.

The heels, when little and lean, shew a person apt to entertain fear upon any light occasion and also weakness and simplicity. When the heels are full, that is to say, great and thick, it is a sign the person is bold, strong and courageous, and apt to endure labour.

The soles of the feet do administer also plain and evident signs, whereby the dispositions and constitutions of men and w. men may be known, as do the palms of their hands; being as full of various lines by which lines all the fortunes or the misfortunes of man or woman may be known, and manner and inclinations made plainly to appear. But this in general we may take notice of, that many long lines and strokes do presage many afflictions, and a very troublesome life, attended with much grief and toil, care, poverty and misery; but short lines if they are thick and full of cross lines, are yet worse in every degree. Those, the skin of whose soles is very thick and gross, are for the most part, able, strong and venturous. Whereas on the contrary, those the skin of whose soles of their feet is thin, are generally weak and timorous.

I shall now, before I conclude, (having given an account of what judgment may be made by observing the several parts of the body, from the crown of the head to the soles of the feet) give an account of what judgment may be drawn by the rules of Physiognomy, from things extraneous to the body; among which I reckon those excrescences which are found upon many; and which indeed to them are parts of the body, but are so far from being necessary parts, that they are the deformity and burden of it, and afterwards say something of those habits of the body by which persons distinguish themselves.



1. *Of crooked and deformed persons.*

A CROOKED breast or shoulder or the exuberance of the flesh in the body, either of man or woman signifies the person to be extremely parsimonious and ingenious, and of a great understanding, but very covetous and scraping after the things of this world; and attended also with a very bad memory, being also very deceitful and

malicious. They are seldom in a medium, but very virtuous, or extremely vicious. But if the person deformed hath an excrescence on the breast instead of the back, he is for the most part, of a double heart, and very mischievous.



2. *Of the divers manners of going, and particular postures of both men and women.*

HE or she who goes slowly, making great steps as they go, are generally persons of a bad memory and dull of apprehension, and given to loitering, and not apt to believe what is told them. He who goes apace and makes short steps, is for the most part quick in all his undertakings, swift in his imagination, and nimble in the disposing of his affairs. He who makes wide and uneven steps, and goes side along withal, is one of a greedy and fordid nature, subtle, malicious, and apt to do evil.



3. *Of the common gait or motion either in Man or Woman.*

EVERY man hath a certain gait and motion to himself, and so in a manner hath every woman.— For a man to be shaking his head or using any light motion with his hands or feet when he should be retir'd: this man, whether he stands or sits or speaks, is always accompanied with an extravagant motion unnecessary, superfluous and unhandsome.

Now this man, by the rules of physiognomy, is a man vain unwise, unchaste, a detractor unstable and unfaithful. He or she whose motion is not much when discoursing with any one, is for the most part, wise and well bred, and fit for any employment, ingenious and apprehensive, frugal, faithful, and industrious in business. He whose posture is forward and back as it were whisking up and down, and mimical, is thereby denoted to

be a vain, silly person, of a heavy and dull wit and very malicious. He whose motion is lame and limping or any otherwise imperfect, or that counterfeits an imperfection, is denoted to be envious, covetous and malicious, false and detracting.



4. Judgments drawn from the stature of a Man.

PHYSIOGNOMY draws several judgments also from the stature of a man, which take as followeth: If a man be upright, strait and inclined rather to leanness than fat, it shews him to be bold, cruel, proud, clamorous, hard to please and harder to be reconciled, when displeased; very frugal, deceitful, and in many things malicious. To be of a tall stature, and corpulent with it, denotes him to be not only handsome, but valiant also, but of no extraordinary understanding, and which is worst of all ungrateful and trepanning. He who is extremely tall, and very lean and thin, is a plodding projecting man, that designs no good himself, and suspects every one to be as bad as himself, importunate to obtain what he desires, and extremely wedded to his own humours. He who is thick and short, is vain, envious, suspicious and very shallow of apprehension, easy of belief, but very long before he will forget an injury. He who is lean and short, but upright withal, is by the rules of Physiognomy, wise and ingenious, bold and confident, of a good understanding, but of a deceitful heart. He who stoops as he goes,

not so much by age as custom, is very laborious, a retainer of secrets, but very incredulous, and not easy to believe every vain report he hears. He that goes with his belly stretching forth, is sociable, merry, and easy to be persuaded.



5. *General observations worthy of note.*

WHEN you find a red man to be faithful, a tall man to be wise, a fat man to be swift of foot, a lean man to be a fool, a handsome man not to be proud, a poor man not to be envious, a whitely man to be wise, one that talks in the nose to speak without snuffing, a knave to be no liar, an upright man not too bold and heavy to own loss, one that drawls when he speaks, not to be crafty and circumventing; a man of a hot constitution, and full of hair on the breast and body not to be lustful; one that winks on another with his eyes, not to be false add deceitful; one that knows how to shuffle his cards, to be ignorant how to deal them; a rich man to be prodigal, a sailor and hangman to be pitiful, a poor man to build churches, a higler not to be a liar, and a praiser of his ware; a buyer, not to find fault with, and undervalue that he would willingly buy; a quack doctor to have a good conscience both to God and man; a bailiff or catchpole not to be a merciless villain; an hostess not to over-reckon you, and an usurer to be charitable;

then say you have found a prodigy, or men acting contrary to the common course of their nature.



CHAPTER VI.

Of the Power of the celestial bodies over Men and Women.

HAVING spoken thus largely of Phisiognomy, and the judgments given thereby concerning the dispositions and inclinations of men and women, drawn by the said art from every part (yea even from the excrescence) of the bodies of men and women, it will be convenient here to shew how all these things come to pass : and how it is that the secret inclinations and future fates of men and women may be known from the consideration of the several parts of their bodies. This ariseth from the power and dominion of superior powers over bodies inferior : by superior powers I understand the twelve signs of the Zodiac, whose signe, characters and significations are these that follow.

1. *Aries* ♈, a ram, who governs the head and face.
2. *Taurus* ♉, a bull, who governs the neck.
3. *Gemini* ♊, the twins, who governs the hands and arms.
4. *Cancer* ♋, a crab, who govern the breast and stomach.
5. *Leo* ♌, a lion, who governs the back and heart.
6. *Virgo* ♍, a virgin, who governs the belly and bowels.
7. *Libra* ♎, a pair of balances which governs the reins and loins.
8. *Scorpio* ♏, a scorpion, he governs the secret parts.
9. *Sagitary* ♐, a centaur, with bow and arrows, he who governs the thighs.
10. *Capricorn* ♑, a goat, he who governs the knees

11. *Aquarius* ♒, a young man pouring out a cup of water, he who governs the legs.

12. *Pisces* ♓, a fish, he who governs the feet.

All which are exactly presented to the eye by the following figure.



It is here further more necessary to let the reader know that the ancients have divided the celestial spheres into twelve parts, according to the number of those signs, which are termed houses; and have placed the twelve signs into the twelve houses: as in the first house *dries*, in the second *Taurus*, in the third *Gemin*, &c.

And, besides their assigning the twelve signs to the twelve houses, they allotted to each house its proper business.

To the first house they give the signification of life. The second the signification of wealth, substance or riches.

The third the mansion of brethren.

The fourth the house of parentage.

The fifth is the house of children.

The sixth is the house of sickness or diseases.

The seventh is the house of wedlock, and also of enemies, because oftentimes a wife or husband proves the worst enemy.

The eighth is the house of death.

The tenth is the significator of honor.

The eleventh of friendship.

The twelfth is the house of affliction and woe.

All which are comprehended in the following verses.

The first house shews life the second wealth does give ;

The third how brethren, fourth how parents live ;

Issue the fifth, the sixth diseases bring ;

The seventh wedlock, and the eighth death's sting.

The ninth religion, the tenth honor shews ;

Friendship the eleventh, and the twelfth our woes.

Now, astrologically speaking, a house is a certain space in the heaven or firmament, divided by a certain degree, by which the planets have their residence and are situate.—And these houses are divided by a certain degree, for every sign has so many degrees. And these signs or houses are called the houses of such and such planets, as make their residence therein, and are said to delight in them, as they are posited in such and such houses, are said to be either dignified or debilitated. For though the planets, in their several revolutions, go through the houses, yet there are some houses which they are more properly said to delight in. As for instance *Aries* and *Scorpio* are houses of *Mars*, *Taurus* and *Libra*, of *Venus*, *Gemini* and *Virgo* of *Mercury*, *Sagittarius* and *Pisces* are the houses of *Jupiter*, *Capricorn* and *Aquarius* are the houses of *Saturn* ; *Leo* is the house of the Sun, and *Cancer* is the house of the Moon.

Now to sum up all, and shew how this concerns Physiognomy, it is thus : as the body of man, as

we have shewed, is not only governed by the signs and planets, but every part is appropriated to one or other of them, so according to the particular influences of each sign and planet so governing, is the disposition, inclination, and nature of the person governed: for as such and such marks and tokens do shew a person to be born under such a planet, so according to the nature, power and influences of the planet, is the judgment to be made of that person. By which the reader may see, that the judgments drawn from Phisignomy are grounded upon certain variety.

REMEDY FOR WORMS.

TAKE a spoonful of salt in a glass of water every morning.

Or a spoonful of the juice of spermint.

Or a glass of onion water.

Or a tea spoonful of burnt hartshorn mixt with sugar.

Or, mix two drams of succotrine aloes with four ounces of treacle. Take the size of a small nutmeg of it every morning.

Or, of worm seed mixed with treacle for six mornings.

Or, a dram of powdered fern root boiled in mead, This kills both the flat and the round worms.

COLD BATHING cures young children of Convulsions, coughs. Cutaneous inflammations, pimples and scabs, gravel, gripes, inflammations of the ears, navel or mouth, Rickets, suppression of urine, vomiting, and want of sleep.

It prevents the growth of hereditary, apoplexies, asthmas, blindness, consumptions, deafness, celeria, gout, king's evil, melancholy, palsies, rheumatism, stone.

It cures every nervous and every paralytic disorder: in particular, the asthma, ague of every sort, atrophy, Blindness,* Cancer, Chorba sancti

viti, chin cough. Coagulated blood after bruises,* Consumption, convulsions, coughs, Complications of distempers, Convulsive pains,* deafness,* Dropsy, epilepsy Fluor albus, violent fevers, Gout, (running) Hectic fevers. hermicrania, Hysteric pains * Incubus, inflammations,* Involuntary stool, or urine,* Lameness, lethargy.

But in all cases where the nerves are obstructed, (such are those marked thus*) you should go to bed immediately after, and sweet

'Tis often useful to use the hot bath a few days before you use the cold.

Wise parents should dip their children in cold water every morning, 'till they are three quarters old : and afterwards their hands and their feet.

N. B. No child should ever be swathed tight. It lays the foundation for many diseases.

Washing the head every morning in cold water, prevents rheums, and cures coughs, old head-achs, and sore eyes.

Water drinking prevents appoplexies, asthmas, convulsions gout, hysteric fits, madness, palsies, stone, trembling. To this children should be bred up from their cradles.

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